

PAN.
MISC.

MISS
PAN

1599

SOMEWHERE IN ALL THE WORLD

By CHARLES T. PAUL

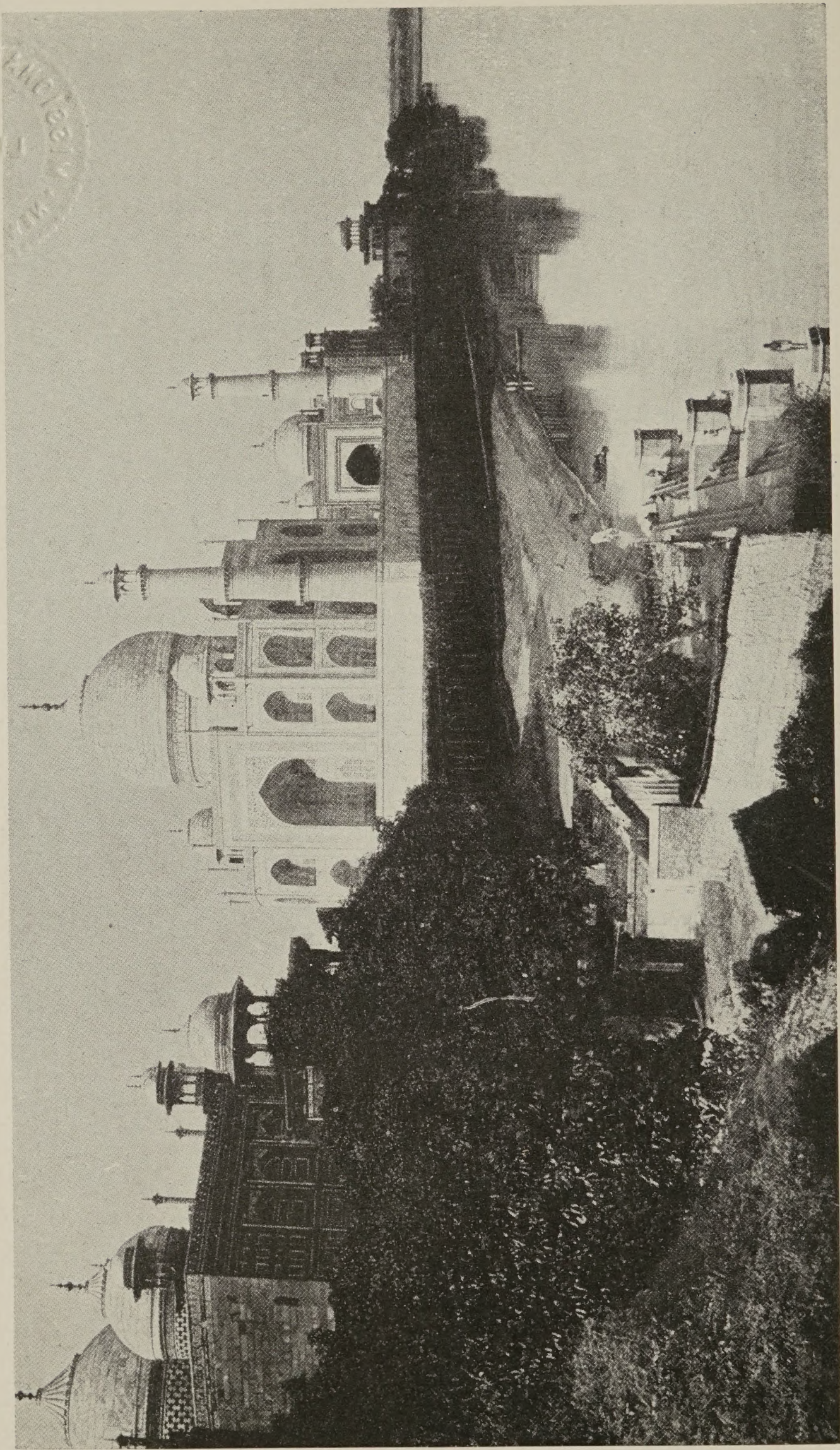
LATEST CALL
TO
CHRISTIAN STUDENTS
FROM
FOREIGN FIELDS
OF
DISCIPLES OF CHRIST



Joint College Recruitment Visitation

The Foreign Christian Missionary Society
The Christian Woman's Board of Missions

Published for the Boards by the
College of Missions
Indianapolis, Indiana, November, 1919



The Taj Mahal—Pearl of Indian Palaces
(At Agra, United Provinces, on the Jumna River)

FOREWORD

ONE HUNDRED AND EIGHTY NEW MISSIONARIES WANTED FOR ELEVEN COUNTRIES.

A CHALLENGE TO CHRISTIAN COLLEGES.

The first edition of "Somewhere" was published in January, 1919, and was widely distributed among educational institutions, especially those of the Disciples of Christ. It contained a joint call of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions for 156 new missionaries for foreign service. These were urgently sought to meet emergent opportunities and definite demands intensified and largely created by the War. The appeal was presented in many colleges by visiting delegations of the Joint Candidate Committee appointed to secure reinforcements. Thus far about 50 have responded to the January call. Of these nine have already departed for distant lands, while 41 are in process of special preparation for their respective fields.

Meanwhile through growing disparity of missionaries relative to the epoch-making conditions and movements which the War has precipitated in every mission land, the need of reinforcements has steadily increased in all the fields where the Disciples of Christ are at work. As the minimum and immediate requirement to cope with the present critical situation, the Boards hereby issue a new united call as follows:

In addition to the 50 already definitely enlisted, 180 new recruits are needed for 11 different countries.*

To college men and women, consecrated to the purpose of Christ and filled with his spirit, the awakened Church looks with eager expectancy for trained and competent leadership. By this call Christian students now in college and recent graduates, alert to the new day, at the dawn of their careers, are especially challenged to knighthood in a new crusade—to apostleship in the coming Christian advance which is the only hope of the disillusioned and yet unevangelized world.

This latest appeal of the Boards for 180 new foreign missionaries will resound through further deputational visits, in college and university halls, in medical schools and hospitals, as a veritable recruitment call. It will be re-echoed in church and home; it will confront pulpits and professorial chairs; it will be as a fire running to and fro in the land in quest of graduates who have ears to hear. It will pour itself out in prayer that the Lord of the Harvest will raise up and thrust out the laborers required. The present pamphlet presents, it is hoped, sufficient detail to help students visualize, at least in outline, the countries, the stations and the forms of mission work which challenge their enlistment. Here are golden life-chances in the greatest of enterprises, at the most strategic epoch of modern world history.

Joint Candidate Committee

A. McLean, President Foreign Christian Missionary Society.

Daisy June Trout, Secretary Christian Woman's Board of Missions.

Charles T. Paul, President College of Missions.

Stephen J. Corey, Secretary Foreign Christian Missionary Society,
Chairman.

D. O. Cunningham (F. C. M. S., India), Joint College Recruitment
Secretary.

Indianapolis: College of Missions, November, 1919. *See Conspectus, p. 16.

**Go the Whole World over, and proclaim the Good
News to all Mankind**

(Mark XVI, 15; Weymouth's Translation)

*Now when old things are passing away,
is the time for us to make the one supreme
gift in which we believe the safety and
future hope of the world lie—a knowledge
of the life and teaching of our Lord Jesus
Christ. Let Christianity go as a beneficent
power, with new thoughts and new hopes,
to be a link between all the races of man-
kind.—Lord Bryce.*

*The missionaries have the right idea. They go straight
to the foundations and provide those intellectual, physical,
moral and religious benefits upon which alone any true
civilization can be built.—Hon. Henry Morgenthau, late
American Ambassador to Constantinople.*

*What would more effectively challenge the Church to an
immense expansion of her foreign missionary work than
that a large body of earnest, capable students should dedi-
cate their lives to service in the foreign field and should
formally offer themselves to the Mission Boards for this
holy errand?—J. Lovell Murray, Educational Secretary Stu-
dent Volunteer Movement.*

*Africa waits, Latin America languishes, for a new in-
vasion—the conquest of loving service.*

*“Let us seek the desert spaces where the Christless hordes
are waiting;
Let us journey to the needy lands we know;
There's a whisper in the midnight, there's a star above to
guide us—
O, the East is calling, calling, let us go!”*

THE CHRISTIAN STUDENT AND THE NEW AGE

"Such times have not been since the light that led
The holy Elders with the gift of myrrh."

* * *

"The past is a story told,
The future may be writ in gold."

1. **What shall I do with my life?** This is the supreme question of every thoughtful college student in the present incomparable hour. The Christian student it grips like a voice from the Judgment. The War has rimmed the question with fire. It is a flaming searchlight piercing the depths of duty and desire. It must be faced and answered, whether by decision of devotion and daring, or of defection and delay.

2. **The New Interrogation.** This interrogation of the new day is the greatest examination question in academic halls this year. Not, How shall I make a living? but, What shall I do with my life? Thousands of upper-class men are asking it, who fought in France, or were massed in America ready to go. Thousands of junior and senior women are asking it, whose horizons were enlarged and whose powers were awakened by various forms of auxiliary war service. Large numbers of these, both men and women, are back in the class-rooms finishing their courses and thinking the problem through. The question is astir also in the heads and hearts of the younger generation of students in college this year. They, too, sense the significance of events since 1914, and are wistfully aware of obligations they can scarcely define, to a world they must help to rebuild.

3. **The New Expectation.** Eager expectancy, not devoid of suspense, attaches to the attitude and activity of college graduates in the strategic years that lie ahead. This is not a mere compliment to intellectual ability. It is a mighty challenge to moral responsibility, deep rooted in the law of society and the providential order. Both the Church and the world know that in the future, as in the past, the largest leadership will be in the hands of the best trained men and women. The most destructive war in human annals was made in the modern schools of Prussia. It was planned, precipitated and conducted by university graduates, with the most highly burnished brains and with science to the nth degree. The hope of a renovated

Somewhere

world of brotherhood looks yearningly to the centers of education today, for a new army of graduates who, linking the soundest scholarship with the highest moral ends, will help to make effective the constructive programs of peace. The 300,000 college, seminary and university students enrolled for 1919-1920 in Canada and the United States, not to speak of other countries, will be a large factor in determining the new world-order which is struggling to birth out of the chaos of the War. They will be directors of history's new currents.

How shall a student decide what he will do with his life? Ultimately he must find the way by diligent search of his own soul and the will of God. But there are beacon lights to point him in the right direction. The following considerations and suggestions may serve as background for decision.

4. **The New Age.** Let your imagination be kindled by the thought of new beginnings and fresh opportunities. Drink to the full from the bubbling wells of hope.

"The world's great age begins anew,
The golden years return;
Heaven smiles, and faiths and empires gleam
Like wrecks of a dissolving dream."

Not that the world is regenerated or remade, but it is having a new start. It has become fluent and plastic. The old moulds are broken. The War burst open the gates of the dawn. A new age dates from the Armistice. As a new geological period is projected by a vast cosmic upheaval, so the War opened the latest chapter in the history of man. The Pact of Peace and the League of Nations are landmarks of a great creative moment, when on the crumbled ruins of the past a new civilization begins to rise. The present year has encompassed such mighty happenings and is so pregnant with prophecies of coming good, that it has been compared with the year when Christ was born. The great days of the Renaissance and the Reformation have returned, and are transcended in the vast enterprises of intellectual illumination, social reconstruction, and spiritual progress which have been set in motion. It is a new age for religion, and for the Church which, turning to its task with a new devotion, is devising works of unparalleled magnitude for the redemption and unity of mankind. No college man can be true to himself and his opportunities without planning his life on a big scale. The new age demands an enlarged service from every college woman. Students should determine their careers with fine

Christian Student and New Age

exhilaration, with something of the enthusiasm which Wordsworth felt when he wrote of the days following the French Revolution:

"Bliss was it in that dawn to be alive,
And to be young was very heaven."

5. **The New Idealism.** Pitch your purpose on the highest plane of aspiration and ideal. Let it run with the tides of ethical yearning and righteous passion that have surged up from the awful deeps of the War. Never were such pure and exalted conceptions of life and duty held by so many people as now. The lofty principles which glorified the Allied Armies and took America into the struggle, the ideals which rose resplendent out of the agony of conflict, shine today in the firmament of human thought as the most precious legacy of the millions who died in their defense. Thousands of valiant American lads sleep in the graves of France, that the new idealism might become the rule of life and the law of nations. They won the sparkling crown of sacrifice, "the decoration of the kept faith," that spiritual principles might be vindicated and the splendor of righteousness revealed. Our warriors fell under the cross of selfless devotion, that weak nations might be delivered from oppression, that womanhood might be guarded from the despoiler, that little children might grow up in free countries, that the principle of the sacredness of human life might be forever established against the ruthless ambition of the strong. Above all they fought for a new world-order—an order which lies yet in dream and prophecy. The world of the new idealism, in which evil shall be subdued, is identical with the world of Christian vision. Speaking of America, Dr. Robert E. Speer points out how "the great ideas and principles of the missionary enterprise were taken over and declared by the nation as its moral aims in the War." The aims were (1) to end war, (2) to assure liberty, (3) to establish international righteousness, (4) to serve others, and (5) to promote a new order of truth, justice and brotherhood. And now that the victory of arms is won, the challenge comes home with special appeal to the present student generation, to join the noble succession—to be prophets, promoters, and propagators of the new idealism sealed and sanctified by the blood of martyrs, until the victory of the spirit in a warless era is achieved throughout the earth. A selfish career should be a moral impossibility at such a time as this. If a student decides to be a merchant it must not be for gold, but for service.

Somewhere

Every business, profession or calling decided upon should be shot through with the Christian spirit and ideal, if the high and holy chivalry, that has laid down life for the things that are eternal, is to be preserved and consecrated to the constructive tasks of the new day.

6. **The New Internationalism.** Plan your career with an international horizon. Do not hastily conclude that you should stay where you are, or follow now a course determined upon five years ago. Be a patriot but not a narrow nationalist; the new idealism has taught us that humanity is greater than nationality. Think in world terms, decide on the basis of world welfare, and be not daunted if duty calls you to a distant goal.

"This is the day of conscience high-enthroned,
The day when East is West and West is East."

* * *

"I thought that Christ had given me birth
To brother all the sons of earth."

The idealism of which we have spoken is international. So is Christianity. So is the coming world-order. So must be the sympathy and service of the new leaders. Before the eyes of all peoples the solidarity of the race has been established in the demonstration that no nation can live or act unto itself alone. In the fellowship of suffering, in the sacrament of death the nations have seen that they are brothers indeed. Their common interests symbolized and cemented by the League of Nations have drawn them together in the bonds of political compact and friendship. The fraternal intercourse of peoples was never as widespread as it is now. But there must be a better distribution of the forces that inspire and uplift, if the nations are to realize their inner unity and rise to a higher plane of civilization. Democracy cannot be safe in America until it is secured in China and Persia, in Germany and Japan; nor can it be safe anywhere unless it is Christian. So diplomats and publicists boldly proclaim. Lord Robert Cecil says, "In the application of the principles of Christianity to international relations lies the only solution." And Henry Watterson declares that "the paramount issue underlying the issue of democracy is the religion of Christ, and him crucified, the bedrock of civilization, * * * the one power that can save the world from destruction." It is as a Christian nation that America can truly promote an enduring comity of peoples, for Christianity offers the only basis on which true international-

Christian Student and New Age

ism can be permanently built. World unity will never be realized except through community—that spiritual brotherhood supernatural and supernational, in which men and women of all climes and colors sit down in the Kingdom of God. The student will miss his high calling if as a Christian he fails to relate his life to the whole world situation.

7. **The New Apostolate.** “One loving heart sets another heart on fire,” said Saint Augustine. “For conquest of ideals,” says an American Christian teacher, “there must be contact of spirit.” That means witness-bearing, communication, propaganda. The past five years have revealed anew what the possibilities of propaganda are. Is it not time to launch a propaganda for the glory of God and for the highest conceivable welfare of the world? In view of the foregoing considerations this closing section frankly challenges students to consider some form of definite, personal, Christian work, as the most effective way of serving their generation and carrying forward the high tradition of the present expectant hour. Why should not the faces of students be turning in directions where the need is greatest, as they seek to answer the question: “What shall I do with my life?”

The hope of the future lies in the Christian religion, and yet nearly a thousand million human beings have never had a glimpse of the hope. Christ’s missionary commission assumes the force of a new divine necessity; the modern missionary enterprise is lit with a new splendor. “The hour is come.” The world is ripe for the sickle. The supreme experiment calls for a new host of adventurers—the experiment which nineteen centuries have barely begun—that of universalizing the Gospel message, of applying its principles and spirit to every phase of the life of the whole world—“all the nations”—“the whole creation.” The supreme expression of America’s idealism is the foreign missionaries who have gone out from her churches. Nothing would more justify the priceless pre-eminence committed to her in international relationships than a vast increase in the number of these messengers of good-will.

This year the Boards of the United States and Canada are calling for 1,600 recruits. In the present pamphlet the Disciples of Christ call for 180. They are wanted as spokesmen of an old Word in the new age, as ministers to human need in far-off places, as heralds of a saving Lord, as builders of new communities, and establishers of the sovereignty of Christ.

Somewhere

This is the New Apostolate to which college men and women are here summoned. A fair way to begin to consider the call is to regard it prayerfully as a personal appeal. "And who knoweth whether thou are not come to the Kingdom for such a time as this?"

"Go with the spiritual life, the higher volition and action,
With the great girdle of God, go and encompass the earth!
Not for the gain of the gold, for the getting, the hoarding, the having,
But for the joy of the deed—but for the duty to do!"



I see His Sun arise, new-charged with grace
Earth's tears to dry and all her woes efface!
The coming of His Perfect Day
Shall sweep the Powers of Night away.
—John Oxenham.

WHY FOREIGN MISSIONARY SERVICE SHOULD APPEAL TO STUDENTS IN THIS HOUR

BY STEPHEN J. COREY

Secretary Foreign Christian Missionary Society

1. **The Christian War.** In this hour, as in no other, Christian character demands the moral equivalent of war. Foreign missionary service provides this in an outstanding way. The young man wishing to sustain his high spirit of courage and devotion to a great cause should not leave the foreign missionary call unconsidered. The challenge of the work in non-Christian lands is high and bold and compelling. Foreign missionary conquest is a warfare, and it appeals to the pioneer and dauntless spirit. In fact, a courageous, young, Christian man, in this hour, who has the proper training and qualifications for it, will find himself under the necessity of establishing real reasons why he should not go as a foreign missionary.

2. **The New Unselfishness.** A new thrill has come to American manhood. The young men who went to the front fought for sacred ideals, for human freedom, for the liberation of women and little children. Many of those who stayed at home had the same lofty purpose. There is a new unselfishness in the world today. America has been giving her young life not only for others, but for other lands and other races. We have been crusaders on a distant continent in a great cause. The same dominant note runs through the call for service in distant mission fields.

3. **America's World-Relations.** America has a new acquaintance with the world. We have formerly been the most provincial of the Christian nations. We are now one of the most neighborly and far-reaching in our sympathies. Because our country was satisfied, selfish and provincial in its policies, it was difficult before the War for us to think in world terms. It is easy now. Our living and planning for the future will touch the ends of the earth. Every one who thinks will have an interest in foreign lands from now on. The War has introduced us to mankind. God pity us if we shrink within ourselves again!

4. **The Great Surrender.** It is now perfectly natural to discuss self-denial. The "sacrifice" of foreign missionary service will scarcely be mentioned again. The men or women who have given their all at the front for the freedom of the world will not dare again to have mental reservations about the distance of Tibet or the loneliness of Africa. The parents who were willing to give all their sons for the War will hardly refuse to release one for foreign missionary service now.

5. **The Lure of the Untried.** The War has left a great unsatisfied longing in the hearts of men. The man who went to the front will not readily adjust himself to an ordinary service when he gets home. The boys who wore the khaki and did not reach the fighting line will be unsatisfied without doing some big thing in the future. Many boys of



Kinkakuji Temple at Kyoto, Japan

Missionary Appeal to Students

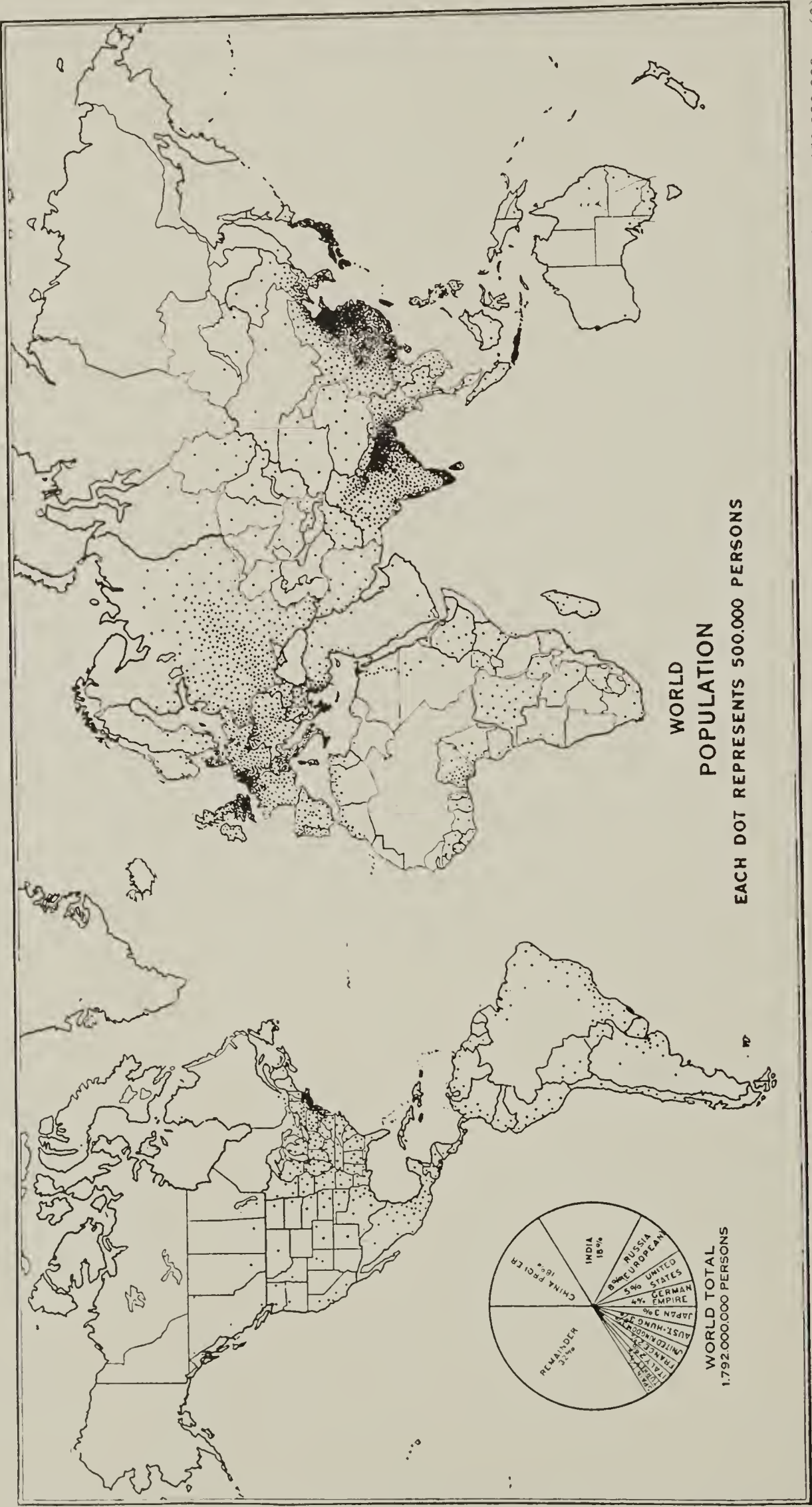
the Students' Army Training Corps are chagrined and adrift. They had hoped to serve, but their camps were disbanded. The possibility for a rare and unselfish life-work will appeal to them more than ever before.

6. **The Divine Draft.** We have become used to the draft principle of service. Our soldier boys have become accustomed to taking orders. If we are leaders and lay upon our Christian young men the burden of the Divine draft for sacrificial service, they will accept it. Our men and women will be as true to the call of Christ when they recognize it as they were to the call of the country.

7. **The Specialized Task.** There are more specific openings for specially trained men and women now than ever before. Foreign missionary work is being more thoroughly organized along social lines than formerly. It will now be easier for strong people who have a special type of training to find a place where their specific equipment will fit into the work.

8. **The Home Fires Burning.** The Church at home will not need to be converted to a universal enterprise in the future. With the new world-consciousness will come a new sense of world-responsibility. The Church will now send people to mission lands with a determination to back them up in the great enterprise as never before. The home fires of intelligent co-operation, support and prayer will burn with unwonted brightness, and shine to the uttermost bounds.

9. **The New World-Neighborhood.** Distance has been eliminated. The world is a startled and humbled neighborhood. Since two million of our men have crossed the sea for a great cause, the ocean will be no longer a barrier to a life-work. One may indeed say, "I saw a new heaven and a new earth, for the first heaven and the first earth are passed away; and the sea is no more." The ocean, which was formerly a mysterious and terrible barrier, is now even more than a highway; it is a doorway to all the peoples of the earth.



Prepared by Bureau of Statistics, Washington. More conservative estimates of the World's Population are (1) Streit's Atlas-Hierarchus, 1,650,000,000; (2) Foreign Missions Year Book of North America (1919), 1,640,000,000

RELIGIONS OF THE WORLD*

POPULATION OF THE WORLD.....1,640,000,000

Religions	Adherents	Percentage of World Population
Christians	585,000,000	33
Taoists and Confucianists.....	283,000,000	17
Mohammedans	220,000,000	13
Hindus	217,000,000	12
Animists	139,000,000	8
Buddhists	136,000,000	8
Shintoists	33,000,000	2
Jews	12,000,000	1
Other Creeds and Unclassified..	15,000,000	10

* Foreign Missions Year Book of North America (1919).

GROWTH OF CHRISTIANITY

The following table indicates the numerical status of Christianity in the broadest sense from the 2nd century to the 20th.

2nd Century.....	2,000,000
10th Century.....	50,000,000
15th Century.....	100,000,000
18th Century.....	200,000,000
19th Century.....	550,000,000
20th Century (1919).....	585,000,000

MODERN EVANGELICAL MISSIONS

Increase of Protestant Community in Foreign Fields.

Date	Number
1800.....	70,000
1850.....	211,000
1880.....	857,000
1890.....	1,225,000
1900.....	2,500,000
1910.....	3,400,000
1919 (Estimated).....	4,000,000

Conspectus of the Call

				TOTALS
CHINA 33	Evangelists,	10;	Educationalists, 14;	33
	Physicians,	6;	Nurses, 3;	
JAPAN 16	Evangelists,	14;	Kindergartners, 2;	16
TIBET 10	Evangelists,	6;	Physicians 4;	10
PHILIPPINES 6	Evangelists,	2;	Physicians, 4;	6
INDIA 36	Evangelists,	16;	Educationalists, 6;	36
	Physicians,	7;	Nurses, 3;	
	Printers,	2;	Agriculturists, 2;	
BELGIAN C O N G O 24	Evangelists,	10;	Physicians, 6;	24
	Nurses,	3;	Engineers, 1;	
	Printers,	2;	Industrialists, 2;	
ARGENTINA 21	Evangelists,	14;	Educationalists, 5;	21
	Social Workers,	2;		
PARAGUAY 14	Evangelists,	4;	Educationalists, 6;	14
	Social Workers,	2;	Agriculturists, 2;	
URUGUAY 2	Educationalists,	2;		2
MEXICO 16	Evangelists,	6;	Educationalists, 5;	16
	Kindergartner,	1;	Social Workers, 4;	
JAMAICA 2	Evangelists,	2;		2
GRAND TOTAL,				180



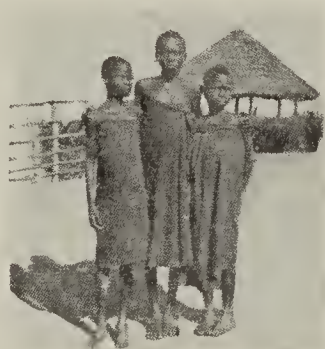
Somewhere Defined

The Appeal of Eleven Lands

"Where lies the land to which the ship would go?
Far, far ahead is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say."

So it was with thousands of soldiers and sailors who left American shores under sealed orders for an unknown "Somewhere" which lured them to duty, to sacrifice, and, perhaps, to death.

So it was with the early pioneer missionaries who ventured upon estranging seas to little-traveled lands.



But now every ocean and almost every country is mapped for the messengers of Christ.

The Present Calls Come from Definite Places



Drawn by Lois Ely
East-Central and Southeast China—Disciples' Missions in Heavily-Outlined Provinces

CHINA

(F. C. M. S. and C. W. B. M.)

GENERAL STATUS

AREA: (18 provinces and 4 dependencies), 3,913,560 square miles; equals continental United States including Alaska, plus the Canadian Province of Ontario. **Population:** Estimated variously from 320,650,000 to 430,000,000. The familiar estimate, generally accepted as approximately correct, is 400,000,000, i. e. almost a fourth of the total population of the globe. **Racial History:** The Chinese are a homogeneous race of the Mongolian or Turanian family. Their historical records reach back with possible authenticity to about 2,000 B. C., and with dependable certainty to about 1100 B. C., the beginning of the Chow dynasty. **Religions:** The primitive Animism has been supplanted or interpenetrated successively by Taoism and Confucianism, and later by Buddhism. About 15,000,000 are Mohammedans. The popular religion is a mixture. The educated classes are Confucianists. **Christian Missions:** The Gospel may have been preached in China as early as the first century. The first indubitable mission was that of the Nestorians in the seventh century. The Roman Catholics followed and flourished in the 16th and 17th centuries. The modern evangelical enterprise of Protestant Christianity began with the arrival of Robert Morrison in Canton in 1807. **Present Christian Constituency:** There are now at work in China ninety-two evangelical societies, the scope and results of whose labor are statistically represented as follows: *Foreign missionaries 5,900; Chinese associate workers 23,345; mission stations 944; out-stations 6121; schools (kindergarten to university) 7,088; pupils under Christian instruction 191,033, besides Sunday school pupils 210,397; hospitals 320; annual treatments, more than 3,225,000; organized churches 3,767; other places of worship 4,121; communicants 312,970; total Protestant Christian constituency 654,658. The Roman Catholic constituency is 1,789,297. **Opportunity and Outlook:** The pervasive influence of Christianity is widespread, though possibly not more than 10,000,000 have heard direct Christian teaching. The whole country is open, the government is favorable, hundreds of the leaders of the Republic are Christians. Because of friendship between the two countries, the United States has "the opportunity of the ages" to help the largest of non-Christian nations to become a Christian democracy.

FIELD AND FORCES OF THE DISCIPLES OF CHRIST

The missions of the Disciples of Christ are situated in two contiguous provinces of the Lower Yangtse country in east-central China, viz.: **Kiangsu and Anhwei.** Combined area equals that of New York State plus Pennsylvania. Population, 34,600,000. There are more than fifty missionary societies at work in the two provinces, but the **Disciples of Christ** are solely responsible for giving the Gospel and Christian institutions to approximately 10,000,000 people. Total evangelical forces are: missionaries, 900; Chinese associate workers, 2,046; places of worship and preaching, 551; pupils in Christian schools, 18,664; communicants (church members), 18,835; estimated Protestant constituency, 38,000. The Roman Catholics report a membership of 234,721. In these two provinces the Disciples of Christ have at present 54 foreign missionaries, 186 Chinese helpers, 5 stations, 18 out-stations, 22 churches, 1,174 church members, 31 day schools, 3 high schools, share in 5 union educational institutions, over 2,000 pupils under instruction besides 28 Sunday schools

*China Mission Year Book, 1918.

China

with 2,544 pupils, 6 hospitals and dispensaries treating annually nearly 20,000 patients, property valued at over \$1,000,000.

Yet every station is undermanned and is calling for additional missionaries. We are as yet meeting only a fragment of our obligation, while new demands accumulate. To hold our present stations and occupy one other point in the dense areas that fall within our parish the following reinforcements are urgently required.

NEW MISSIONARIES NEEDED

Evangelists

Man and Wife for Chuchow.....2

F. C. M. S.—In east-central part of Anhwei Province, thirty miles northwest of Nanking. Population, 15,000. Central church, hospital and schools well established. Surrounding district of 500,000 dependent for evangelization on Chuchow and its thirteen out-stations. Present staff of two foreign missionaries and 35 Chinese associate workers utterly inadequate for this immense field of ripened opportunity.

Man and Wife for Luchowfu2

F. C. M. S.—Famous seat of ancient culture, ancestral home of the late statesman Li Hung Chang. Near the center of Anhwei Province, on a riverlet 6 miles north of Chow Lake. Population, 75,000. Strong hospital, schools and churches. Dependent region of about 1,000,000, barely touched by two out-stations with eight other towns open to the Gospel and awaiting Christian leadership. Present staff of eight foreigners and 50 Chinese insufficient for Luchowfu alone.

Man and Wife for Wuweichow2

F. C. M. S.—Also in Anhwei, 25 miles west of the Yangtse port of Wuhu, of which at present it is an outpost with small church and dispensary. Has no resident foreign missionary. Influential classes, including leading men, favorably interested in Christianity. China mission has voted to make this city a fully equipped station. Population, 40,000. Accessible surrounding district of at least 500,000. Golden chance to proclaim the Word and to establish Christian institutions. A call for pioneers and founders.



Nantungchow—Southeast View from Christian Hospital

China

Man and Wife for Nantungchow.....	2
Two Single Women for Nantungchow.....	2

Joint Station of C. W. B. M. and F. C. M. S.—In Kiangsu Province, on the north bank of the Yangtse, 70 miles northwest of Shanghai. The whole city of 70,000 and a densely populated contiguous region of about 4,000,000 dependent for the Gospel upon the Disciples' mission. Has now only five foreign missionaries, (only two of whom are doing evangelistic work), and twenty Chinese helpers. The first church has been established and is growing rapidly. The entire region is open to travel and preaching. It is an area of progressive reform under official patronage. All classes of the people are accessible.

10

Educationalists

Man and Wife for Nanking	2
--------------------------------	---

F. C. M. S.—Capital of Kiangsu Province. Ancient southern capital of the Ming Emperors. One of the most important political and educational centers in the Chinese Republic. Seat of the University of Nanking co-operatively conducted by four American missionary societies (Methodists, Presbyterians, Baptists, Disciples), and of Government Teachers' College. Nanking has 350,000 inhabitants, including a foreign community of about 200. It is situated on the southern bank of the Yangtse, about 250 miles up-river from Shanghai, and is conspicuous for its leadership in Christian union enterprises. Within the University federation is the Language School, attended by all new missionaries assigned to Mid-China. Closely affiliated also is the Nanking School of Theology for the training of Chinese pastors and evangelists. The F. C. M. S. seeks a man for professorship in this union faculty of religious education.

Single Woman for Nanking	1
--------------------------------	---

C. W. B. M.—For the faculty of Ginling College, the only institution of higher learning for Chinese young women in all Central China. The students are graduates of mission high schools from several provinces. They become Christian leaders in the new Republic. Ginling is supported by the Woman's Boards of five American communions, including the Christian Woman's Board of Missions. It is potentially China's Mount Holyoke or Vassar, and has large plans for development.

Single Woman for Nanking.....	1
-------------------------------	---

F. C. M. S.—A teacher to assist Miss Emma Lyon in the Girls' School over which she has presided for 23 years. In this school more than 600 girls have received a Christian education. It combines Christian residential facilities with the academic standards of an American high school, plus Bible instruction, music, normal courses and some features of a junior college. There are plans to enlarge the present attractive buildings situated near the Drum Tower and Nanking University. More than 125 girls are now in attendance, many of whom will enter Ginling for collegiate training.

China



Class of Juniors in Girls' School
Luchowfu



Graduating Class (1918) of Boys' Boarding School
Luchowfu

China

Two Single Women for Chuchow2

F. C. M. S.—For the staff of the only girls' school in a town of 15,000. Founded by Sunday school superintendent of Chuchow church. Crowded to utmost capacity and calling for enlargement. Teachers have chance to stimulate establishment of other Christian schools in large district in which 200,000 girls of school age are yet unprovided for. The field is wide, the need is indisputable, and there is no competition.

Man and Wife for Luchowfu2

F. C. M. S.—For faculty of Boys' Boarding School, recently equipped with three new modern buildings. High school grade with religious instruction, athletics, and some junior college courses. Increasing attendance has already created demand for more dormitories. Center of a system of primary mission schools. Present faculty overburdened. Its members long to share with reinforcements the task and joy of Christianizing select groups of Chinese boys and young men.

Single Woman for Luchowfu1

C. W. B. M.—Teacher for the newly-established Girls' High School founded by the Christian Woman's Board of Missions. Beautiful new building completed in 1919, entire plant, including land, costing \$10,000.00. Corresponds in Christian curriculum and objective to the Boys' Boarding School of the F. C. M. S. Present foreign staff consists of three young women teachers—graduates of the College of Missions. They call loudly for an expert assistant. The school is taxed by an attendance of over 100, and is patronized by the leading families of the city. It has opened wide the door to the hearts of the mothers of Luchowfu.

Two Single Women for Wuhu2

F. C. M. S.—To carry on and develop the Girls' School now being conducted by Miss Cammie Gray. Wuhu is the largest rice emporium in China, on a bend of the Yangtse in east-central Anhwei, 75 miles southwest of Nanking. Population, 150,000. It is a missionary center, being occupied by workers of six other missions besides the Disciples. The F. C. M. S. staff consists of five foreigners and twenty-one Chinese helpers. Of 25,000 girls of primary and high school age in this city less than 500 are under instruction, and of these less than 150 are in Christian schools. This Wuhu call should command two of the best prepared and most consecrated young women our American churches and colleges can produce.

Man and Wife for Nantungchow2

Single Woman for Nantungchow.....1

Joint Station of F. C. M. S. and C. W. B. M.—Educational work of the Disciples' mission closely articulated with municipal schools and institutions supported by ex-Minister Chang Chien. The man required should be a graduated, experienced chemist and would teach in the technical and normal schools. Full opportunity to bear Christian witness. His wife would work

China

among the Chinese women or girls in government or mission school. The single young woman is wanted for the mission Girls' School.

14

Physicians



Fallen and Forsaken—A Typical Case

Man and Wife for Nanking2

F. C. M. S.—For University of Nanking Hospital, a union institution, well equipped, approved and partially supported by China Medical Board. It is the famous hospital founded for the F. C. M. S. by Dr. W. E. Macklin. Recently enlarged and supplemented by new buildings. Staff of six doctors and eight nurses. A house of healing and sanitary instruction for a great city. Offers a rich life investment for young Christian physician with up-to-date training.

Man and Wife for Luchowfu2

F. C. M. S.—For hospital founded and long conducted by late Dr. James Butchart. Has dispensed as many as 30,000 treatments in a single year. Meets standards and has co-operation of China Medical Board. Dr. Stevenson now in charge, desperately needs assistance. The response of a well qualified man, preferably one who has specialized in bacteriology, would bring cheer to the present staff, and the touch of Christ to hundreds who must suffer or die because there are not sufficient hands to help and heal them.

Man and Wife for Nantungchow2

Joint Station of F. C. M. S. and C. W. B. M.—For new hospital erected in 1912, and already overcrowded. In 1917, there were 5,000 patients and 12,000 treatments. Only mission hospital in district of 4,000,000 people. Dr. and Mrs. Hagman severely overtaxed and praying for reinforcements. The ministry of healing is giving powerful leverage to the spread of the Gospel in this new and densely compacted field. The mission-map of the world offers no greater opportunity. Professionally the applicant should be of the very first class.

6

China

Nurses

Single Woman for Luchowfu1

F. C. M. S.—For the hospital staff. Miss Margaret Dieter, graduate of Smith College, and of the Massachusetts General Hospital, is already assigned. Another nurse of equal training is urgently needed.

Two Single Women for Nantungchow2

Joint Station of C. W. B. M. and F. C. M. S.—For the hospital conducted by Dr. Hagman. It is hoped to secure a staff of graduated nurses sufficient for the needs of the hospital and dispensary work of this big city. The first, Miss Nina DuPee, has already arrived. Two others are called for. Part of their work will be training Chinese assistants. "The missionary nurse has the gentlest but most powerful touch of all our Christian impacts, the silent speech of comfort which is always understood. Hers is the shortest and surest road to the heart of the world's pain."

3

Total for China33



Miss Nina DuPee
R. N.
(Pomona Valley
Hospital, 1916; Col-
lege of Missions,
1918)
Nantungchow



Hospital at Nantungchow



Miss Margaret
Dieter, R. N.
(S m i t h College,
1914; Massachus-
etts General Hos-
pital, 1917)
Luchowfu



The Great Copper Buddha of Kamakura
Visited by Students of Middle School
Tokyo

JAPAN

(F. C. M. S.)

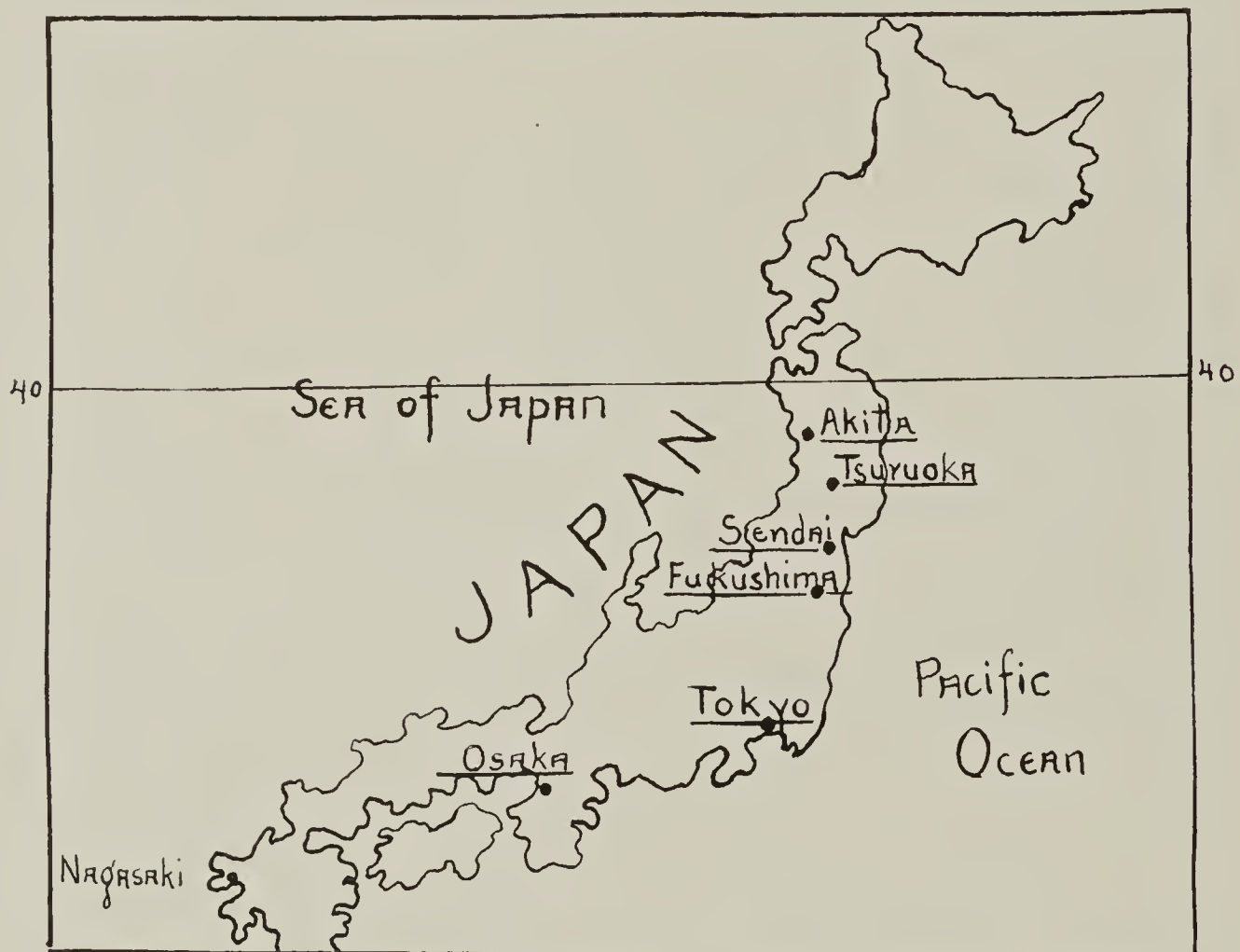
GENERAL STATUS

AREA: Insular Japan extending from Karafuto and the Kuriles in the north, to Taiwan (Formosa) in the south, covers 186,000 square miles. The area of the whole Empire, including Chosen (Korea), is 260,738 square miles, slightly less than that of Texas. The Archipelago is 1,900 miles long. If stretched along the east coast of North America, it would touch the latitudes of Newfoundland and Cuba. **Population:** *Islands, 59,771,334; Chosen, 16,913,224; total, 76,684,558. Japanese (exclusive of Koreans and Formosans who are subject foreigners), 56,860,735. **Racial History:** The Japanese proper, racially cognate with the Chinese, are predominantly Mongolian, with slight traces of a Malay strain. The aboriginal Ainu survive in Yezo and Karafuto. Dynastic annals derive the first Mikado from a sun goddess in B. C. 660—a date contemporary with Assurbanipal, king of Assyria. The present Emperor claims to be the 124th sovereign from the founder—king, Jimmu Tenno. Apart from mythical records there are evidences that many centuries of intensive national existence, including a long period of feudalism, lie behind the Japanese of today. **Religions:** The ancient religion was Shintoism, an indigenous cult of sun and hero worship centered about the Mikado, which still is powerful, having fourteen sects, 49,746 shrines and nearly 15,000 priests. Buddhism of twelve schools and fifty-six denominations prevails among the masses. It has over 70,000 temples and over 50,000 priests and priestesses. Confucianism has been a large factor in Japanese culture, also an ethical system of chivalry called *Bushido*. The State grants absolute religious freedom. **Christian Missions:** The earliest impact of Christendom on Japan came through the extensive Roman Catholic missions (Jesuits, Franciscans, Dominicans, etc.), begun by François Xavier who landed at Kagoshima in 1549, and issuing under his successors in hundreds of churches, and converts estimated at 500,000. Through commercial and political entanglements, the mission attracted fierce persecution from the shoguns; and, though defending itself by the sword, was well-nigh exterminated in 1637. Thereafter, with intense hatred of the Christian name, Japan officially proscribed Christianity, banished all foreigners, and sealed up her ports for more than two centuries. In 1859, six years after Commodore Perry reopened the country to the western world, the first Protestant missionaries arrived, and the Roman Catholics resumed work among the secretly surviving descendants of their once powerful community. The Greek Church mission began with the coming of Nicolai in 1864. **Present Christian Constituency:** Evangelical societies at work, 43; foreign missionaries, 1,074; Japanese Christian workers, 3,011; schools and colleges, 446; number under instruction, 37,132; hospitals, 10; treatments (1917), 20,169; Sunday schools, 2,473; Sunday school pupils, 154,274; churches, 1,039 (269 wholly self-supporting); preaching places, 853; total church membership, 101,571. The Greek Church has 75,983, and the Roman Church, 36,265 communicants. **Problem and Prospect:** The War and the Peace Treaty, the tenure of Shantung, and the assimilation of Korea have impressed the world anew with Japan's powerful influence in international relations, her imperial ambitions of expansion, and the inevitability of her growing leadership in the Far East. Once again the Church is challenged by events which eclipse those of the Revolution of

* Latest Official Census (1916); Statesman's Year Book (1918).

Japan

1868, to win to Christ and to capitalize for the world-extension of his kingdom, the enterprising efficiency of this virile sunrise nation. At the Continuation Conference held by Dr. John R. Mott in Tokyo in 1913, the Japanese missions issued a call for 474 additional evangelistic foreign missionaries, to provide one to each 60,000 people of the more than 26,000,000 yet unreached by the Gospel. Since 1913, the whole Christian world has given Japan only about 200 missionaries in all branches of service. Japan's need assaults the door of every Christian church and college in America today. A single machine gun in five minutes swept down more American men in France than have gone to Japan with Christ's evangel in five years.



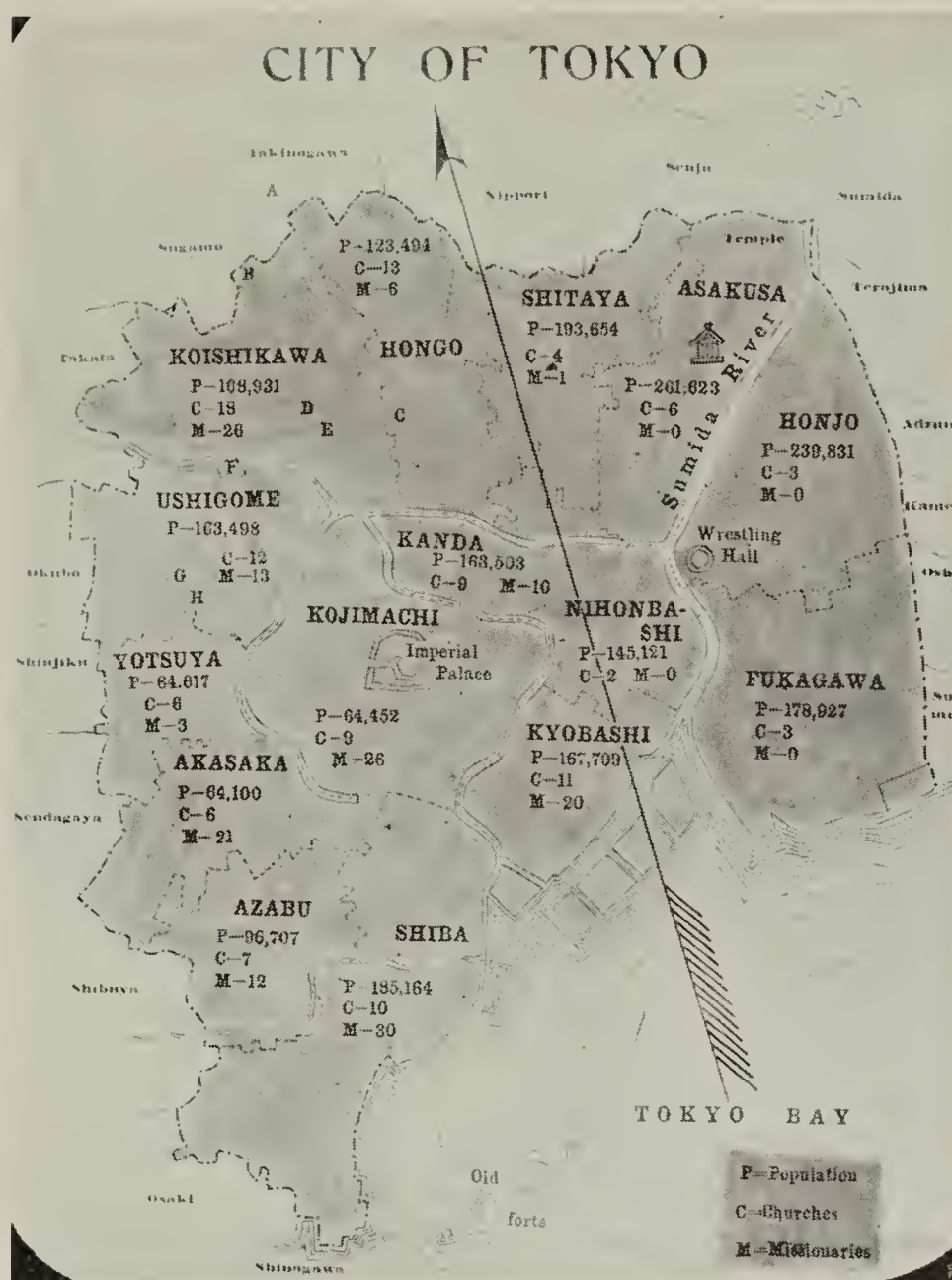
FIELD AND FORCES OF THE DISCIPLES OF CHRIST

All of our stations and districts are located on the principal island, Hondo or Honshu, which supports the bulk of the population and most of the large cities. No other mission in Japan is more strategically distributed with respect to three principal aspects of the national life. In Tokyo and environs we are at the fountain-head of politics and education. Northward at Akita and Fukushima we touch the rich agricultural districts which slope from the central hills to the coast on either side. Southwest from the capital, at Osaka, on a bay of the Inland Sea, we are in the second largest city and leading industrial center of the Empire.

Though our stations and outposts are, in most cases, in close juxtaposition to other missions, the Disciples of Christ are largely responsible for areas whose combined population is over 8,000,000. Following is a conspectus of our resources and results after thirty-six years of labor: Foreign missionaries, 30; Japanese workers, 127; Bible colleges, 2; day and high schools, 11; number under instruction, 1,419; Sunday schools, 58; Sunday school pupils, 3,659; organized churches, 23; preaching-places, 68; church members, 1,123.

Through losses by death and illness, we have fewer missionaries in Japan today than we had ten years ago. The Church of Christ must re-enlist for Japan!

Japan



Key to Map

P, Population; C, Churches; M, Missionaries
 Figures Include All Communions at Work in Tokyo

NEW MISSIONARIES NEEDED

Evangelists

Man and Wife for Tokyo 2

Population, 2,500,000. Greater Tokyo with over 3,500,000 is the largest city in Asia, and, after London and New York, the largest on the globe. To be an evangelist of Christ in this Athens of the Far East, the foremost capital in the non-Christian world, is honor that should waken the chivalry of any Christian young man desirous of distant venture and service for his Lord. But to take the Christian message to the students of Tokyo, the Empire's future leaders, is the acme of privilege summoning the keenest powers of heart and mind. Tokyo has normally a student population of 100,000. The Imperial and Waseda Universities alone enroll about 12,000. The attitude and atmosphere of Japanese universities is predominantly materialistic and agnostic as to religion. Yet there are evidences of spiritual hun-

Japan

ger. Students respond to a manly, modern presentation of real Christianity. Two of our Tokyo churches have special plans for student work, viz., the Hongo church, immediately opposite the Imperial University, and the Koishikawa church, amid the dormitories of Waseda University and of the Oriental Society College. A man and wife of Western university culture, vital faith, and resourcefulness in reaching students, might bring the saving dynamic of Christ to hundreds of the makers of Japan's tomorrow, by responding to this call. Count Okuma says: "As an educator, I am concerned about the moral education of our youth. Intellectual education is not enough."

Man and Wife for Tokyo 2

For district evangelistic work. Our Tokyo field embraces five city churches, several rented halls, and eight out-stations. Along the Sumida river, chiefly east of it, there are 1,000,000 people without a resident foreign missionary, and 500,000 with only four resident Japanese pastors. This is the overcrowded industrial district, for which our Tokyo missionary, F. E. Hagin, is pleading. There remains this vast, untouched field in Tokyo itself, notwithstanding that within the city, principally west of the river, there are 145 churches and 145 preaching-places of all communions. At Takinogawa, a school district in the north, with 6 preaching points and a population of 60,000, the Disciples are alone. In the environs are 8 points where our mission proclaims the Gospel, including an island in the Pacific. Such a parish need not argue its call for another evangelistic family.

Single Woman for Tokyo..... 1

Demands for woman's evangelistic work are constantly increasing in the capital, both in the churches and in connection with the schools.

Man and Wife for Akita 2

First station opened by the F. C. M. S., where first convert was baptized in 1884. Situated in province of same name, in northwestern part of Hondo, about 250 miles from Tokyo by rail, and eight miles from the Sea of Japan. Population, 35,000. Capital of Akita province (population, 950,000). Important agricultural area, for which the Disciples of Christ are primarily responsible. Far-reaching evangelistic activity at two out-stations. Pioneer work well done by Charles E. Garst and successors. In Akita city there are representatives of six other missions besides the Disciples; but the capital is far from being evangelized. Thousands in the province have never heard the Gospel. We have now only 6 foreign missionaries and 13 Japanese associate workers for this immense field.

Man and Wife for Fukushima 2

Population, 40,000. Situation, 150 miles north of Toyko, in northeastern province of Fukushima, of which it is the capital. Center of silk-raising and manufacture. Dependent region for mission work includes much of Fukushima, a loop of Yamagata, west of it, and the southern part of Miyagi to the north of it, including

Japan



Miss Edith Parker and Japanese Teacher, Miss Tei Hashimoto, at Margaret K. Long Girls' School
Tokyo

Japan



Typical Student of Imperial University, Tokyo
Is he worth winning?

Sendai, the capital of Miyagi, which was formerly a central station. Throughout this region with a population of over 500,000, we are trying to carry on work at 16 outposts, with a force of 2 foreign missionaries and 9 Japanese associates. Mr. and Mrs. T. A. Young are praying for help.

Two Men and Wives for Tsuruoka 4

Population, 25,000, with dependent district of 200,000. Situation, 65 miles south of Akita, between the mountains and the Japan Sea. Center of rich rice country, dotted with villages. People progressive, not opposed to Christianity. Preaching and teaching now in progress by Japanese workers. Tsuruoka is to become a fully-equipped station, and now calls for 2 men and their wives to help develop it. The opening of a new station will give great impetus to all our work in Japan.

Single Woman for Tsuruoka..... 1

The women of Tsuruoka are alert and accessible for Christian teaching. A foreign woman evangelist will be required to give full time to the work, in association with a Japanese Bible woman.

Japan

Kindergartners

Single Woman for Tokyo..... 1

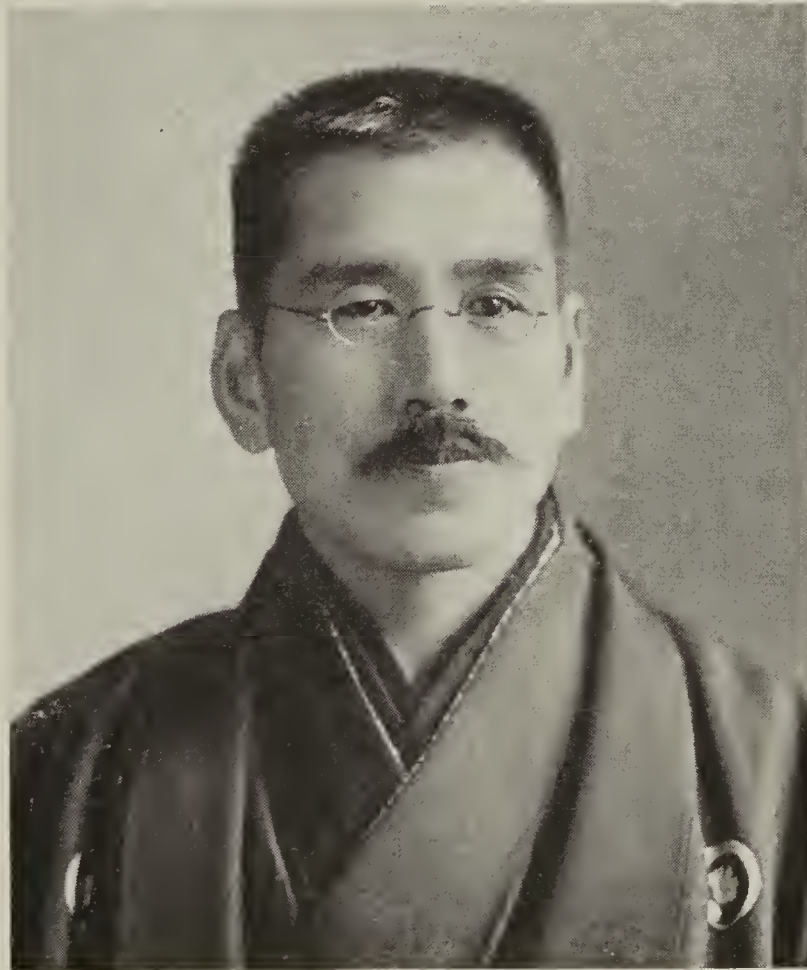
The fact that there are about 200 Christian kindergartens in Japan, with an enrollment of 8,000 children, indicates how powerful a factor in mission work this approach to the children and mothers has become. It is strongly favored by leading government educationalists. A kindergarten teacher in Tokyo would require to be a musician also.

Single Woman for Fukushima..... 1

The time is ripe for starting a kindergarten in this city of wealth and progress. A piece of pioneer work that should reward the response of a strong young woman of the best training and devotion.

2

Total for Japan.....16



A Japanese Christian Leader
Professor Yokichi Hirai
Pastor of Takinogawa Church
Dean of Margaret K. Long Girls' School, Tokyc



Miss Gretchen Garst and Future Leaders of Sunrise Land—Kindergarten "Graduation" at Akita

TIBET

(F. C. M. S.)



Golden Temple-tops of Lhasa

GENERAL STATUS

AREA: (Including Great and Little Tibet) 463,200 square miles, considerably larger than California and Texas combined. **Population:** Guessed variously from 2,000,000 to 6,500,000. Largely unexplored, census impossible. Latest estimates indicate about 4,500,000 as the probable number of inhabitants. The world's highest tableland, where plateaus are 10,000 feet above sea level, and mountain peaks from 16,000 to 25,000. **Ethnology:** The Tibetans are a subdivision of the Mongolian race, with intermixture of Aryan, Kolarian, and Burmo-Chinese. They resemble in stature, color and facial appearance some Indian tribes of Alaska. Their language is a cognate of Mongolian, is quite distinct from Chinese, and is written in the Nagari character, derived from India, and but slightly different from that of Sanskrit and Hindi. Their historical records earlier than the seventh century A. D. fade into the mists of the fabulous. The Tibetans are mostly nomads, retaining primitive customs. The upper classes only are affected by such culture as Buddhism conferred 1,000 years ago. **Religions:** The prevailing faith is the much corrupted Buddhist system, known as Lamaism. Besides this, and to some extent mingled with it, is a primitive, shamanistic cult, called Bonism. Magic and demonolatry mark the crude superstitions of priests and people. There are reputed to be 500,000 lamas, or priests, 15,000 of whom reside in the lamaseries of Lhasa, the capital. **Christian Missions:** Tibet had temporary contact with mediæval Christianity in the fourteenth, seventeenth and eighteenth centuries through venturesome Roman missionaries, who successively withdrew, leaving no organization behind them. Further efforts of the Lazarists last century did not achieve success. First evangelical attempts were those of the Moravians who settled in Ladak, or Western Tibet, about 1850. Between 1880 and 1900 several societies and small independent groups began work on the Indian and Chinese borders. An independent pioneer was the intrepid Hollander, Petrus Rijnhart, who with his wife, Dr. Susie Rijnhart, worked in Amdo province in the nineties and made an expedition toward Lhasa, on which Mr. Rijnhart lost his life. From the efforts of Mrs. Rijnhart, the F. C. M. S. undertook its now famous mission to the "Great Closed Land" by sending Dr. and Mrs. Shelton, together with Mrs. Rijnhart, to begin work on the border between Tibet and Szechuan in Western China. **Present Christian Constituency and Prospect:** The Disciples have 10 foreign missionaries, 6 native assistants, a small church and Sunday school, a hospital dispensing over 8,000 treatments a year, and a far-reaching itinerating work into Tibet proper, from their border base at Batang. No more thrilling missionary event happened during the War than the permission granted Dr. Shelton to begin medical work in Lhasa, the long-coveted but long-forbidden goal, alike to missionary and explorer. The British military expedition of 1904-5, under Younghusband, helped to break down the barriers of official seclusion. It seems that the hour has struck for the long-prayed-for Christian advance.

Tibet



FIELD AND FORCES OF THE DISCIPLES OF CHRIST

For romance and remoteness, with all the lure that these imply to select, ardent spirits, no other field is comparable with this rugged roof of the world, the dome of Asia, one of the trio (with Afghanistan and Central Arabia) of final strongholds against the march of Christian conquest. The feet of the bringers of good tidings and loving deeds will soon be in Lhasa, as in Mecca and Kabul. Though no official assignment has been made, according to the principles of co-operation and comity which missionary societies are coming more and more to observe, yet the Disciples of Christ are regarded as having presumably pre-empted Tibet. One condition must be fulfilled, if we wish to make this high privilege secure, not out of emulation, but out of love and desire to do a daring thing for God. 'We must plant stations and send workers rapidly to show that we are able and worthy to occupy the land, or at least to take the leadership in the work of evangelization, with all the co-operation we can secure, as the American Board (Congregational) has done in Turkey, or the United Presbyterian Board in Egypt. After splendid preparatory work far into the interior on the high-road to Lhasa, and in other directions, we are now ready to found a new center.

Tibet



Founders of the Tibetan Mission in the Heart of Central Asia
Standing: Dr. and Mrs. A. L. Shelton
Seated: The late Dr. Susie Rijnhart-Moyes

NEW MISSIONARIES NEEDED

Evangelists.

Three Men and Wives for Chambdo 6

A lamasery town and fortress in Eastern Tibet. At the juncture of the Ji and the Dse rivers, uniting to form the Nam-chu. Northwest from Batang seventeen days' mule journey (150 miles) over torrents and mountain passes. Towns, villages, and nomadic encampments in all directions. Cordial relations with officials and people established through Dr. Shelton's medical work in 1918, after a battle between Tibetan and Chinese troops. Chambdo is to be an absolutely new station. Its doors are open. No missionaries from Batang can be spared to occupy it. Three men and wives are urgently needed as the nucleus of the first Christian community to be won in this desolate and distant town.

Tibet



Chambdo

Physicians

Two Men and Wives for Chambdo—and Beyond..... 4

Such a station cannot be opened without a resident physician. That for the safety of the party itself; more so for the powerful influence of the doctor's ministrations in revealing the Christian mind and motive. Batang opened to Dr. Shelton when he skillfully closed the gaping skull of a big, raw-boned Tibetan. Chambdo welcomed him when he healed its wounded warriors. The doctor who accepts the present Chambdo challenge will not have to wait to work up a practice. His problem will be to work up to the practice that awaits him now. His chief joy will be that he can preach and practice at the same time. The chance for the doctor's wife through a Christian home, and among the Tibetan women, is almost unimaginable because no Christian woman has ever resided in Chambdo. A second doctor and wife are needed for pioneer work beyond Chambdo.

4

Total for Tibet.....10



Dr. Shelton Itinerating



Clinic and Sermon



Nomads' Tent

PHILIPPINES

(F. C. M. S.)

GENERAL STATUS

AREA: (3,141 islands and islets, including the Sulu group), about 144,400 square miles; slightly less than Montana. Two largest islands are Luzón (40,814 sq. m.) and Mindanao (36,906 sq. m.).

Population: Latest estimate, 9,000,000. Capable, with yet undeveloped resources, of supporting 50,000,000. **Ethnology:** The Filipinos include the primitive Negritos, surviving in remote parts of forest and coastline; the early Malays, represented by savage mountain tribes; the later Malays, now dwelling in simple civilization on the littoral plains (about 6,000,000), and constituting the basis of the general population; the Moros, also a Malay tribe, from Borneo; the "Mestizos," resulting from fusion of Chinese, Japanese and European (chiefly Spanish) blood with that of the Malays, and constituting an influential fourth of the inhabitants. **History:** Discovered by Magellan, 1521; occupied and ruled by Spain with a brief interval from 1562 to 1899, when they were ceded to the United States after Admiral Dewey's victory in Manila Bay in 1898. Remarkable progress, educational, political, agricultural and industrial, has resulted from America's altruistic tenure. There is a strong but sane movement toward complete self-government, which is being favored and guided by the paramount power. **Religions:** Dominant faith, Roman Catholic, though Rome has lost much of her former prestige; even cathedrals are falling into decay. Number of Catholics is nominally 5,500,000. In Luzón the Independent Catholic Church has 1,300,000 members. The Moros (300,000) are Mohammedans. Of Animists, including the aboriginal Negritos and mountain tribes, there are about 800,000. **Christian Missions:** The Roman missions, effected through conquest and compulsory catechetical instruction, resulted in superimposing Spanish mediæval Catholicism upon primitive peoples—a superficial culture with weak moral foundations. Economic abuses and political intrigue extinguished the Church's spiritual witness. Protestant missions began immediately after the American occupation, and have been vigorously prosecuted with encouraging success. **Present Evangelical Constituency:** Eight Boards and 2 Bible Societies support 175 foreign missionaries and nearly 1,500 native workers. Medical missionaries conduct 14 hospitals and dispensaries. There are 7 mission publishing houses. The Protestant community, exclusive of Americans and Europeans (1,100), is about 75,000. There are over 500 organized congregations. The splendid government school system, developed by the United States, makes it unnecessary for missionaries to do secular educational work. Many of the 500 American and 12,000 Filipino school teachers are Christians, letting their light shine. Missions have training schools for evangelists, hostels for residence of university, college and high school students, and Sunday schools. **Outlook:** There is no more fruitful field in the Far East than the Philippines. With a vigorous united policy, adequately staffed, the islands give strong promise of turning in great mass movements to Evangelical Christianity. The rising native Christian leaders will be a large factor in this result, which, however, will not be realized without vastly increased and abler co-operation on the part of the churches of America.

Philippines

FIELD AND FORCES OF THE DISCIPLES OF CHRIST

The northernmost and largest of the principal islands, Luzón, confines the present operations of the Disciples of Christ. We have three central stations in two distinct fields. These stations are: (1) Laoag, on the northwestern coast, ministering through eight out-stations to a region of 200,000 people. (The principal out-station is Aparri, where native evangelists and teachers are maintained). (2) Vigan, 50 miles south of Laoag, the center of another district of 230,000, in which work is conducted at fourteen out-stations. Both Laoag and Vigan are situated among the Ilocano people, numbering in northwestern Luzón about 800,000, who have their distinctive language and tribal characteristics. (3) Our third center is Manila, the capital, which is metropolis for our mission as well as others working among another people with different language, viz., the Tagalogs. Manila has 300,000 inhabitants. The Tagalog region accessible from it has 146,695, among whom several communions are at work. Our Tagalog out-stations number 11. Our present staff in Luzón is: Foreign missionaries, 22; Filipino workers, 52. We have 2 Bible colleges and 5 other schools, with 227 pupils; 113 Sunday schools, with an enrollment of 7,687; 4 hospitals and dispensaries, treating about 100,000 sick each year; 2 mission presses and publishing houses; 83 organized churches; 116 places of regular meeting; a church membership of about 7,000.



Philippines

NEW MISSIONARIES NEEDED

Evangelists

Man and Wife for Laoag 2

Population, 30,000; beautifully situated on an indenture of the northwest coast. Dependent district, 200,000 people. No other Protestant workers in Laoag, a great, open and responsive field. The Ilocanos are described as "quiet, lovable, industrious, frugal and capable of leadership." An evangelistic family urgently needed to help develop the rising Ilocano churches, and to spread the Gospel to unevangelical portions of northern Luzón.

2

Physicians

Man and Wife for Vigan 2

An old Spanish residence has been turned into a splendid hospital in this town of 20,000, with surrounding district of 230,000. Situated near west coast, about 200 miles north of Manila. Government is developing medical education, but rural districts and outlying towns are unprovided for, except by missionaries. There is no government, or other trained, physician between Manila and Vigan. The hospital treated 23,000 patients in 1918. Vigan has a nurses' training school, a Bible college for Ilocano pastors and evangelists, a Christian dormitory for high school students, and a strong church. A Christian doctor may here bring the healing touch of Christ to thousands. The people bring their sick from long distances. The Gospel is preached in and through the hospital.



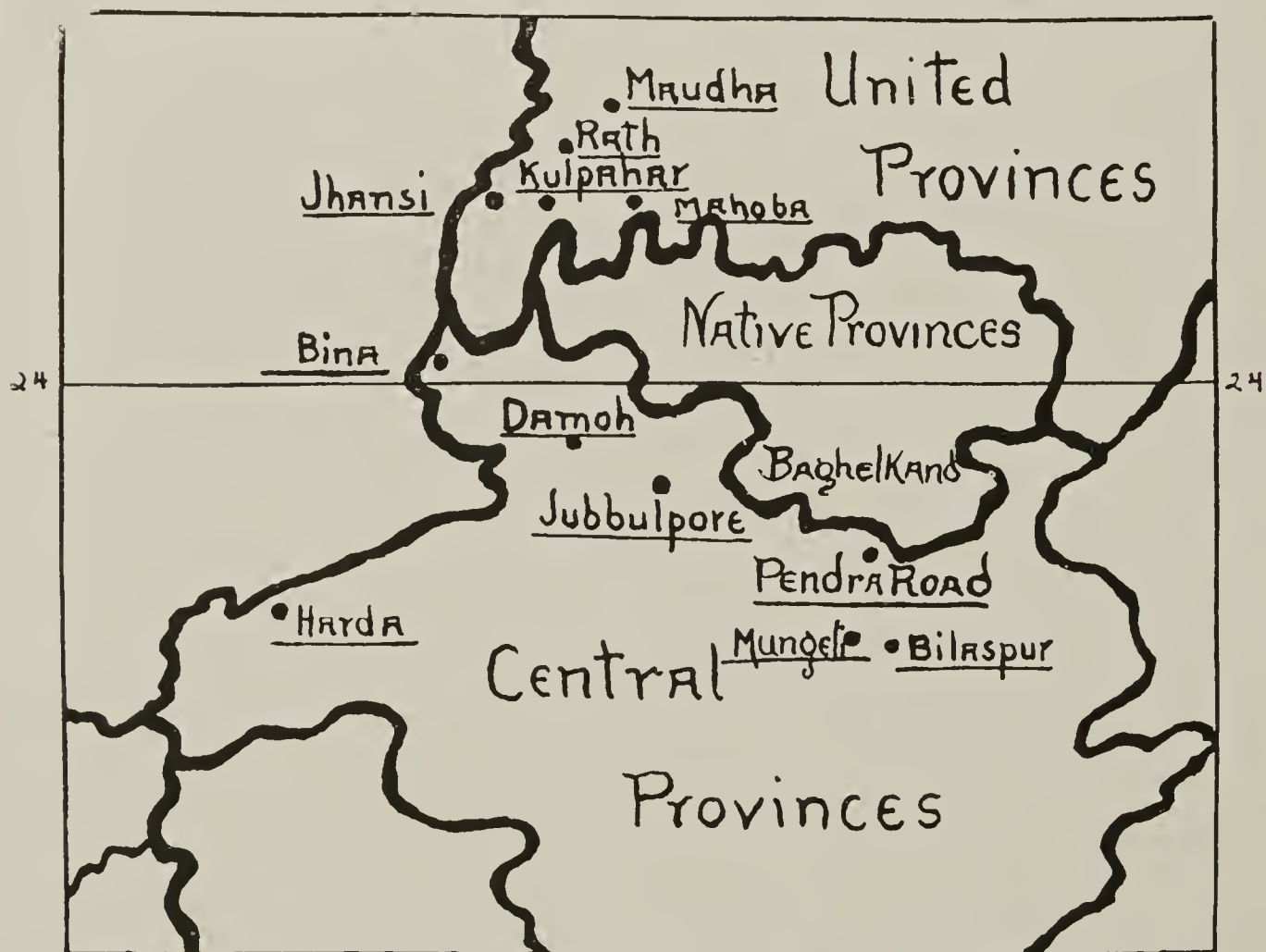
Two Philippine Hospitals

Man and Wife for Manila 2

Seat of the Mary Jane Chiles Hospital, "the pride of the community." In 1918 had 11,000 patients and dispensed about 20,000 treatments. Physician's preparation should include knowledge of tropical medicine. From a professional viewpoint, it is a rare privilege to practice medicine in such an important cosmopolitan city as Manila. It is doubtful whether a doctor's life would count for more anywhere else in the world than in this Christian hospital, the healing refuge of multitudes.

4

Total for Philippines 6



Provinces and Stations of Disciples' Missions

INDIA

(F. C. M. S. and C. W. B. M.)

GENERAL STATUS

AREA: Of 14 provinces under direct British rule, 1,093,074, square miles; of 675 native or feudatory states more or less independent and protected by the paramount power, 709,555 square miles.

Total area 1,802,629 square miles; equal to the whole continent of Europe, less European Russia. A dependency of England, India is 15 times as large as the British Isles. **Population:** Over 315,000,000 in 1911, about one-fifth the population of the world—three times that of the United States in a territory one-third as large. Thirty years would be required to review India's people, if they filed past a point at 20 per minute. To visit her 700,000 villages, one each day, would consume 1,918 years. Only two per cent. live in cities of over 100,000. **Racial History:** Definite chronological history of northern India begins about 650 B. C. Scholars conclude by deductive processes that the Aryans who founded the present Indian civilization reached the Panjab from central Asia sometime between 2,000 and 1,500 B. C. The Aryans were a branch of the Indo-European stock, and spoke a language later known as Sanskrit. In its literary form it is akin to the languages of ancient Greeks, Romans, Celts, Teutons and Slavs, and of their modern descendants. The Dravidian peoples of south India, the Kolarians of the central hills and other tribes (which are perhaps aborigines of the country) differ widely in physical characteristics and language from the Aryans. Scythic and Mongolian blood has also left its mark. Generally speaking India is a racial amalgam of many peoples speaking 147 languages. The geographical limits of the numerous conquerors and dynasties have differed greatly. Distinct history records lines of Aryan rulers and foreign invaders from 650 B. C. to the beginning of the Mohammedan ascendancy in the 12th century A. D., culminating in the Mughal Empire (16th to 18th century). British occupancy was secured at the battle of Plassey (1757). **Religions:** Census of 1911 reports about 217,500,000 adherents of Brahmanic Hinduism, 67,000,000 Moslems, 11,000,000 Buddhists (Burma), 10,000,000 Animists, 3,000,000 Sikhs, 1,250,000 Jains, 100,000 Parsis, 245,000 *Arya Samaj, 5,000 *Brahmo Samaj, in addition to adherents of minor cults, and other non-indigenous faiths besides Parsiism. "Religion is the framework and warp of Indian life." Society is ruled by it, but is split up into about 3,000 castes. **Christian Missions:** There is some, though slight, evidence that Christian messengers reached the northern Panjab, and south India in the first century. Tradition which cannot be confirmed for either region names the Apostle Thomas as the first bringer of the Gospel. The Syrian Christians of Malabar in Madras show his tomb and claim him as their founder. That Nestorian missionaries, supported by the patriarchs of Bagdad and Antioch, were in the south as early as the 6th century seems well attested. Their impress survives in the groups of Syrian Christians in Travancore and Malabar, still using Syriac liturgies. Roman missions, beginning with Xavier's landing at Goa, in 1542, have been continuous. The first Protestant mission was established by the Danish Lutherans in Tranquebar in 1706. The initiator of the modern movement, which has subsequently enlisted many communions, was William Carey, whose pioneer labors extended from 1792 to 1833.

* Sects of reformed Hinduism.

India

Present Christian Constituency: In 1912 no less than 136 evangelical societies (117 foreign, 19 indigenous) were conducting mission work in India, supporting 5,200 foreign missionaries and nearly 37,000 Indian workers. In 1916 there were 5,465 missionaries and nearly 40,000 native assistants; 13,600 Sunday schools with nearly 500,000 enrolled; 15,000 educational institutions of all grades with 600,000 under instruction; 560 dispensaries and hospitals, giving nearly 4,000,000 treatments to over 1,500,000 patients annually. There were 7,480 organized churches, 6,026 other preaching places and a total evangelical constituency of 1,636,731*. The non-Roman Syrians numbered 315,612 and the Roman Catholics 1,904,006. This makes a total Christian constituency of almost 4,000,000. Allowing to the evangelical community since 1911 the same gradual increase it had in the decade preceding 1911, or about 100,000 a year, the number of evangelical Christians must be nearly 2,500,000. The accelerated ingatherings of the last few years, notwithstanding the War, lend high probability to the estimate of nearly 5,000,000 as the present number connected with all communions, Protestant, Syrian, and Catholic.† **Opportunity and Outlook:** Mass movements in which thousands of people in large groups seek entrance to the churches, make India the world's ripest field for evangelism. Last year more than 125,000 were refused admittance because of the inadequate number of Christian teachers to instruct them. India is electric with reforms. The War has quickened her rising sense of unity and nationhood. The Church is challenged to undergird with solid Christian foundations the new era which has dawned on the political horizon, since Britain's provision for her empire-colony of fuller responsibilities in self-government. The intellectual renaissance working like a mighty ferment all over the land calls for the wisest Christian educational balance and leadership.

* Census of 1911. † Indian Year Book (Bombay, 1919), p. 539; cf. Patton, World Facts, p. 46.



The Walls of Agra

India

FIELD AND FORCES OF THE DISCIPLES OF CHRIST

Aside from some work carried on by the British and Australian churches, the missions of the Disciples of Christ are confined to (1) the Central Provinces (situated almost in the middle of the country); and (2) the United Provinces (north of Central Provinces to which they are joined by a narrow loop dividing the native states of Central India). The combined area (243,337 square miles) equals that of Ohio, Indiana, Illinois, Michigan and Wisconsin. The population aggregates 65,000,000, about 3½



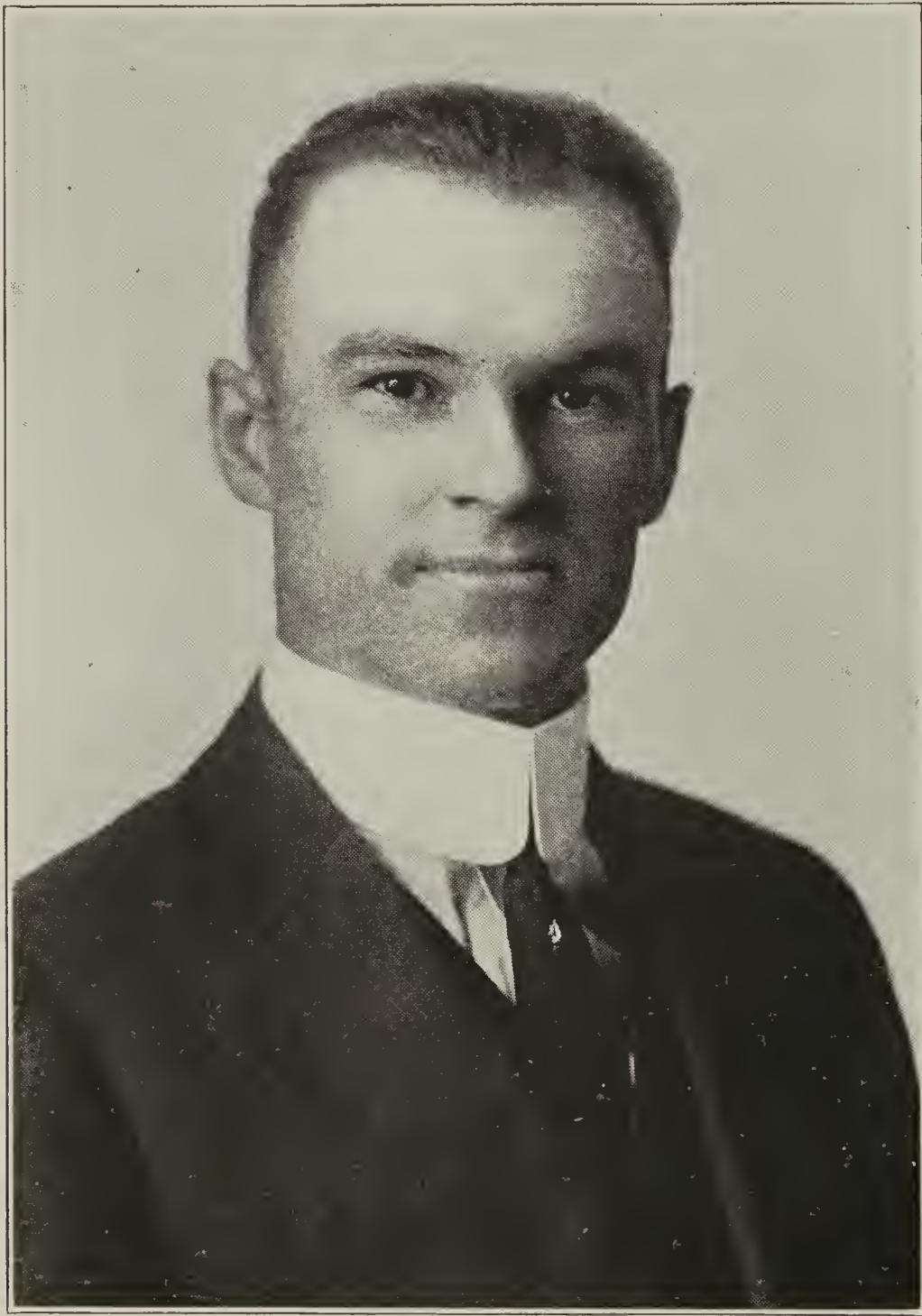
John N. Bierma, Rath, U. P.
(Drake University, 1913; College of Missions, 1915)

times that of the states just named. The total Christian community is approximately 240,000, of whom 200,000 are in United Provinces and 40,000 in Central Provinces. Only the following portions of this densely populated expanse, in which about 20 societies of other communions are at work, are assigned to the Disciples, viz: of United Provinces, parts of the southwest Districts of Hamirpur and Jhansi; of Central Provinces, sections of east, west and north, in respectively the Chhattisgarh, Narbada and Jabalpur (Jubbulpore) Divisions. Within the Disciples' territory

India

are 2,500,000 people. There are as many and more in adjacent native states, where mission work is not yet permitted, but whose doors will soon be open into regions for which the Disciples will normally be responsible.

The Indian field is jointly occupied by the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Statistics are as follows: Main stations, 13; out-stations, 23; churches, 20 (5 self-supporting); church members, 1,845; contributions last year, \$2,698; Sun-



T. Newton Hill, Bina, C. P.

(University of Kansas, 1911; Butler College, 1917; College of Missions, 1918)

day schools, 92, with average attendance of 4,638; a Bible college with 20 students; a high school with 120 students; a normal school with 50 students; 8 middle schools with 350 students; 35 primary schools with 2,388 pupils; 5 hospitals and 12 dispensaries treating (1918) 1,200 in-patients and 40,000 visiting patients, and administering 108,000 treatments. There is a staff of 351 Indian workers, and 66 foreign missionaries. Of the latter there are this year (1919) two fewer than last year. Every station calls loudly for reinforcements.

India

NEW MISSIONARIES NEEDED

Evangelists

Man and Wife for Jhansi.....2

C. W. B. M.—Chief town and government seat of district of Jhansi in United Provinces, 140 miles southwest of Cawnpore. Residence of Chief Commissioner. Important railway center, with extensive shops of the Great Indian Peninsula system. Historically famous for its part in Indian Mutiny of 1857, when its Mohammedan queen, Lakshmi Bai, betrayed and massacred the British. An English garrison occupies the large fort within the town. Population, 30,000 with district of 500 square miles and 75,000 people for whose evangelization the Disciples of Christ are wholly accountable. Unsurpassed opportunity for well-equipped young man and woman.

Man and Wife for Maudha.....2

C. W. B. M.—In eastern part of Hamirpur District, United Provinces, 20 miles from the Jumna River. The village has a population of only 7,000, but is the heart of a dense area of 183,000 people, chiefly Mohammedans. Disciples have here one of the best fields in India for work among Moslems. The language is Urdu. New railway running through the village has created economic problems and enlarged missionary opportunity for social work. But the chief challenge is that of Islam. Who will accept it?

Single Woman for Rath.....1

C. W. B. M.—In Hamirpur District, United Provinces, 27 miles north of Kulpahar, the nearest railway station, and about 60 miles east of Jhansi. Population 11,000, with accessible population of 125,000 in dependent region of 574 square miles. Hindus and Mohammedans, about equal numerically, live in villages, 300 of which can be reached on good roads. Government maintains a hospital. Exceptionally inviting field for young woman evangelist, since the native women in this region do not observe *purdh* (seclusion). They have drawn aside the curtain and are looking toward the light.

Single Woman for Pendra Road.....1

C. W. B. M.—In Central Provinces, northern part of Bilaspur District 10 miles from the border of the Baghelkhand Agency of the Natives States of Central India. On Bengal-Nagpur railway, 50 miles north of Bilaspur town. It is near the shrine of Amarkantak, where the Narbada River, held sacred next to the Ganges, takes its rise. Pendra has 10,000 people. It nestles in a valley, in the midst of a jungle, a veritable "deep-tangled wild-wood," infested with wild beasts, and is one of the most beautiful stations in the country. Here is located our Tuberculosis Sanitorium, the only refuge of the kind for millions in central India. It is built on a 40-acre plot of forest whose quiet and beauty are large factors in the cures effected. There are now three resident missionaries, who call for a single lady to help teach the Gospel to hundreds of women now sitting in darkness.

India



Raja's Palace near Mahoba

Single Woman for Mahoba1

C. W. B. M.—In southwestern part of Hamirpur District, United Provinces, 5 miles from the border of Bundelkhand; a town of rich historic romance, mystical atmosphere and scenic attraction; perhaps the best known of the India stations of the C. W. B. M. Near the bungalows is the famous suttee-altar, where five wives of an ancient king burned themselves to death, that they might follow their lord to the spirit land. Long shaded lanes and graceful Hindu temples, casting their shadows in the crystal lakes, have an unforgettable spell for the visitor. Mahoba is a stronghold of the Arya Samaj, an eclectic reform movement of modern Hinduism, begun in 1875. It is the seat of the Iowa Hospital, the Boys' School and the Girls' Orphanage, founded by the C. W. B. M. Population 11,000, with a dependent parish of 202,000, looking to the Disciples for the Gospel. The native Christians have erected and paid for a beautiful church and support a native evangelist at their own out-station. This big parish of 330 square miles is too large for the present staff of four. They call now for a young woman to help.

Man and Wife for Bilaspur2

Single Woman for Bilaspur1

F. C. M. S. and C. W. B. M.—Government center of the District of Bilaspur, which is the northern portion of the Chhattisgarh Division of Central Provinces. Juncture of important railways leading east and west to Calcutta and Bombay, and northwest to Allahabad, Delhi and the Afghan frontier. Population 20,000, with district of 300,000 in 980 villages—the exclusive parish of the Disciples of Christ. Bilaspur was opened in 1883 by missionaries of the two Boards, and is still a joint station. Medical and orphanage work conducted by C. W. B. M.; evangelistic work by F. C. M. S. Church building erected during famine, the finest in the mission. There are 422 members supporting their pastor and conducting 19 Sunday schools with attendance of 1,000. Last year (1918) there were 130 baptisms. One of the most fruitful evangelistic fields. Eight native evangelists await the leadership of capable young men and women from the West.

India

Man and Wife for Harda	2
Single Woman for Harda	1

F. C. M. S.—In Narbada Division, western part of Central Provinces, 12 miles from the edge of Indore, a native state. Population 18,000, in a district of 132,000. Area of 1,140 square miles with 499 villages—all open to the Christian approach. The oldest station of the Disciples in India. Work begun in 1882 has been largely educational and medical on account of dire need in these directions. There has been constant Christian teaching, but paucity of missionaries has lamentably limited direct evangelistic activities. There are two churches, one English and one native, the latter being the first in our mission to arrive at self-support. There are two out-stations. People of Harda are mostly high caste, all proud and many well educated. Perhaps the most difficult of Disciples' stations. Yet opportunity to present and interpret Christ is vast. The evangelist must be specially well prepared, trained in philosophic thought and intellectually grounded in personal faith and experience. A field for the highest type of evangelistic effort.

Man and Wife for Hatta	2
------------------------------	---

F. C. M. S.—In Damoh District, Jubbulpore Division, in extreme northern loop of Central Provinces. Northeast of Damoh town, 24 miles. Population 10,000, with 120,000 accessible in compact area. A good base for work in native state of Panna to the north of it. For lack of missionaries the fine bungalow home has been closed for eight years. This parish of 1,020 square miles, including rich farming country with good roads, and forest plentifully supplying wild game and deer for food, again calls for laborers.

Single Woman for Damoh	1
------------------------------	---

F. C. M. S.—Capital of District of same name in northern section of Central Provinces, 60 miles northeast of Jubbulpore. Population, 17,000. The district has 333,000 dependent upon Disciples of Christ for the Christian message and Christian institutions. Scene of the constructive pioneer work in famine relief and conservation of orphans conducted by Professor McGavran and others in earlier days. Industrial and medical departments subsequently developed have constantly overtaxed the staff. There is now a wide-open door to take the Gospel to high-caste women, who are urgently inviting lady missionaries to their homes.

—
16



Damoh



Group of Indian Christians and Missionaries
The Church at Harda

India



D. O. Cunningham and High School Staff at Harda

Educationalists

Single Woman for Bilaspur.....1

C. W. B. M.—For staff of the Burgess Memorial Girls' School, combining features of an American high school and normal school, with plans for development into a college of first rank. Present attendance 225; enlargement of buildings, now in progress, will accommodate 500. Record made in government examinations by students of the normal department has attracted wide attention. Brahman parents are asking admittance for their daughters, an event which missionaries hardly expected to see for another 25 years. This school, whose patronage is rapidly growing, will require an increasing staff of specialist teachers. A golden chance to develop women leaders for the new India, and for the Kingdom of God. Teachers have access to the homes of the girls where they can influence the mothers. Besides the Burgess School, the mission conducts in the center of the town a primary girls' school, with attendance of 125. Three more American teachers are needed: one is urgently asked for now.

Single Woman for Bina.....1

C. W. B. M.—In the extreme northwest of Central Provinces; a juncture of railways meeting from four directions; residence of many Europeans and Anglo-Indians. Population 16,000, and attendant region of 2,000 square miles with 150,000 inhabitants. About 500 villages are close to the town. The mission has two prosperous schools, one for boys and the other for girls, with a combined attendance of 175. The homes of the pupils have been thrown open to the missionaries. The young woman is needed for the girls' school.

Man and Wife for Harda.....2

Single Woman for Harda.....1

F. C. M. S.—The mission has here an extensive educational work, in both English and vernacular. Situated on the main line of the great Indian Peninsula Railway, Harda has large shops and a considerable Anglo-

India

Indian community. For the latter an English high school and an English middle school have been established. Besides these there are a primary school for Brahman boys, with an attendance of 200, and a corresponding school for girls, enrolling 125. Separate primaries are maintained for low caste children, and one also for the children of the railway employes. The Harda system, ministering to all classes of the community, is among the best in India. The staff must be enlarged by three additional teachers.

Single Woman for Damoh.....1

The Boys' Orphanage and Boarding School enrolls 200 students; besides this there are two splendid girls' schools now to be united in a large new building, on one of the fairest sites of this town of 17,000 people. From a wide surrounding district enclosing over 1,000 villages, the people are asking that other schools be opened for their children. The coming of another American teacher will make possible some response to this appeal.

6

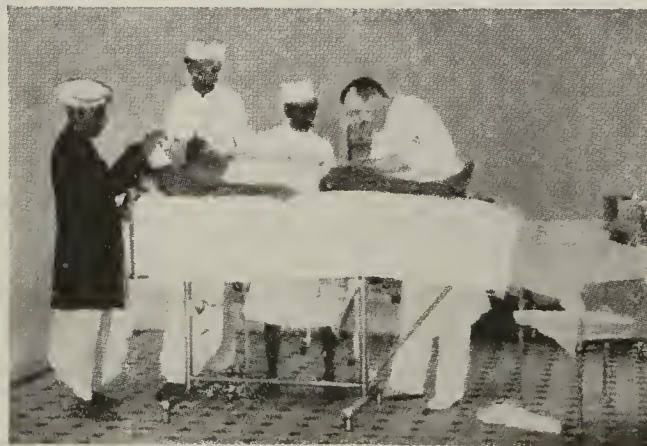
Physicians

Man and Wife for Bina.....2

C. W. B. M.—Up to the present a large dispensary has been maintained at this place. Government has been urging the mission to enlarge it into a hospital. The mission has been unable to secure a sufficient number of doctors to locate one here, notwithstanding its appeals for several years. The urgency was never so strong as at present. For the large Christian community and missionary staff in themselves, a resident physician is indispensable, to say nothing of the impetus that the hospital would give to opening the hearts of the non-Christian community.

Single Woman for Bilaspur.....1

C. W. B. M.—The consummation of present plans will make the Bilaspur hospital the largest medical plant in central India. This hospital has exercised a far-reaching influence through its ministry to government and railway officials and employes, and to Indians in general. Growing need and patronage have made the present facilities insufficient. Then there is a Christian



Scene from Mission Hospital

India

community of nearly 600 needing the care of the hospital. The Burgess Memorial Girls' School, with expected attendance of 500, will make further demands. Three neighboring missions will continue to send patients, since they have no hospital of their own. The need of enlargement is so apparent, that rich Indians have volunteered a large donation. Considerable increase of medical staff will be necessary. The first call is for a single woman physician.

Single Woman for Kulpahar.....1

C. W. B. M.—In Central Provinces, Hamirpur District, on railway between Mahoba and Jhansi. Here is the mission home sheltering 125 women and 50 babies, with their special need of medical care. Kulpahar must have a resident doctor to superintend the health of the Christian community, and through a dispensary expedite evangelistic work.

Man and Wife for Mungeli.....2

F. C. M. S.—In east of Central Provinces, 31 miles west of Bilaspur, the nearest railway station. Population, 14,000, in a district of 250,000 with an area of 1,453 square miles containing 960 villages, among them a new Christian village called Fosterkapa, after a good Christian man in Missouri who has made it possible. Mungeli has strong church of 500 members and 7 out-stations. Its hospital treats more village people than any other in the Disciples' mission. It has one doctor and a small staff of native assistants. In connection with the hospital are 2 leper asylums with 100 inmates. The Mungeli medical work is remarkable for its evangelistic fervor and fruitfulness. Another doctor is indispensable.

Single Woman for Damoh.....1

F. C. M. S.—There are 2 mission hospitals in Damoh, one connected with the boys' orphanage, the other located near the heart of the town. There has never been more than one physician to serve both hospitals. When she returns on furlough, the hospitals are closed for a year. The present physician is Dr. Mary McGavran. She must not be kept longer without an associate. There is a hospital to spare, many thousands needing treatment. Who will be the physician?

7

Nurses

Two Single Women for Bilaspur.....2

C. W. B. M.—The opportunity of the Christian nurse, according to Dr. John Wanless, is not excelled by that of any other type of missionary in India today. Mission hospitals have come to the point where more and more they demand the professional service which only a trained nurse can give. The proposed enlarged hospital at Bilaspur calls for 2 of the best trained women that America can produce. Their opportunity at Bilaspur will more than match their training.

India

Single Woman for Kulpahar1

C. W. B. M.—Needed to assist in the large women's and babies' home and in the Christian community. Also to take part in dispensary work with a first class woman physician, who, it is hoped, can be secured. The nurse need not wait for the physician.

3

Printers

Man and Wife for Jubbulpore.....2

F. C. M. S.—Capital of the Jubbulpore Division, in northern part of Central Provinces. Important political and educational center. Seat of the Christian Bible College. Here is located also the mission press, which publishes among other literature, a Hindi paper, the *Christian Sahayak*, the most widely read paper of its type in central India. It circulates among many missions besides our own. The press issues evangelical literature of all kinds. An experienced printer and writer is wanted to take charge of it. His wife, if gifted in a literary way, could lend valuable assistance. There is a great future in India for the ministry of the printed page.

2

Agriculturists

Man and Wife for Damoh.....2

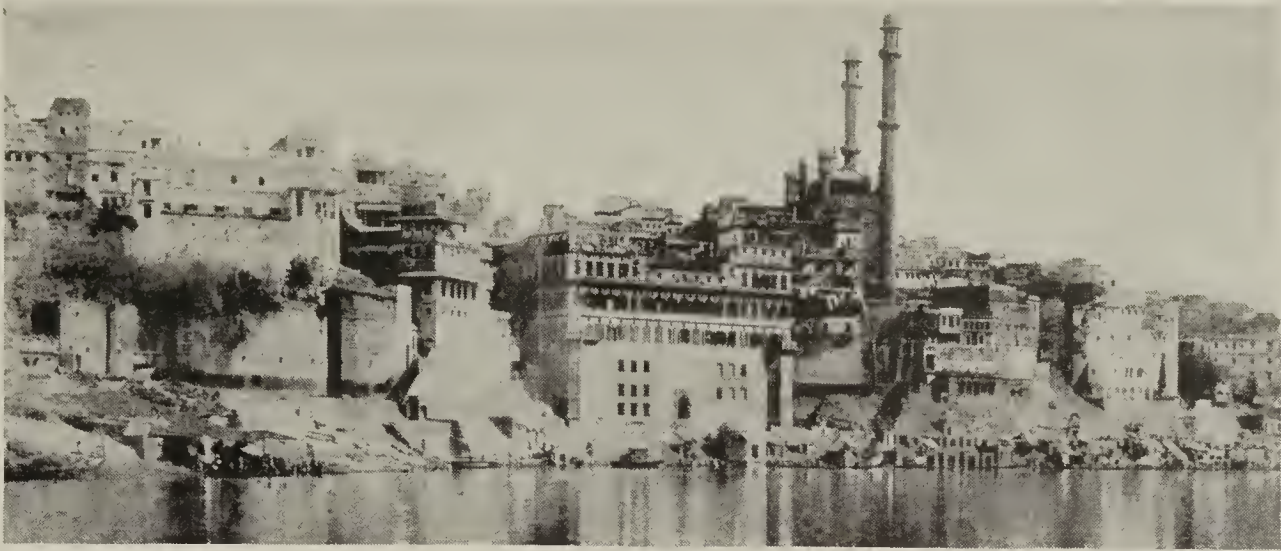
F. C. M. S.—An agricultural expert needed by the mission farm of 400 acres, connected with the Boarding School of 200 boys. Instruction in scientific farming is part of their education. The success of this farm has been amazing. Indians, hearing of the quantity and quality of rice grown per acre, have come on the backs of camels and elephants scores of miles to inspect the white man's methods. The Gospel of Christ must touch and solve the outstanding economic problem of India, how to make the land produce food enough for its half starved millions. The wife of the agriculturalist would have opportunity to assist in the girls' school.

2

Total for India.....36



India



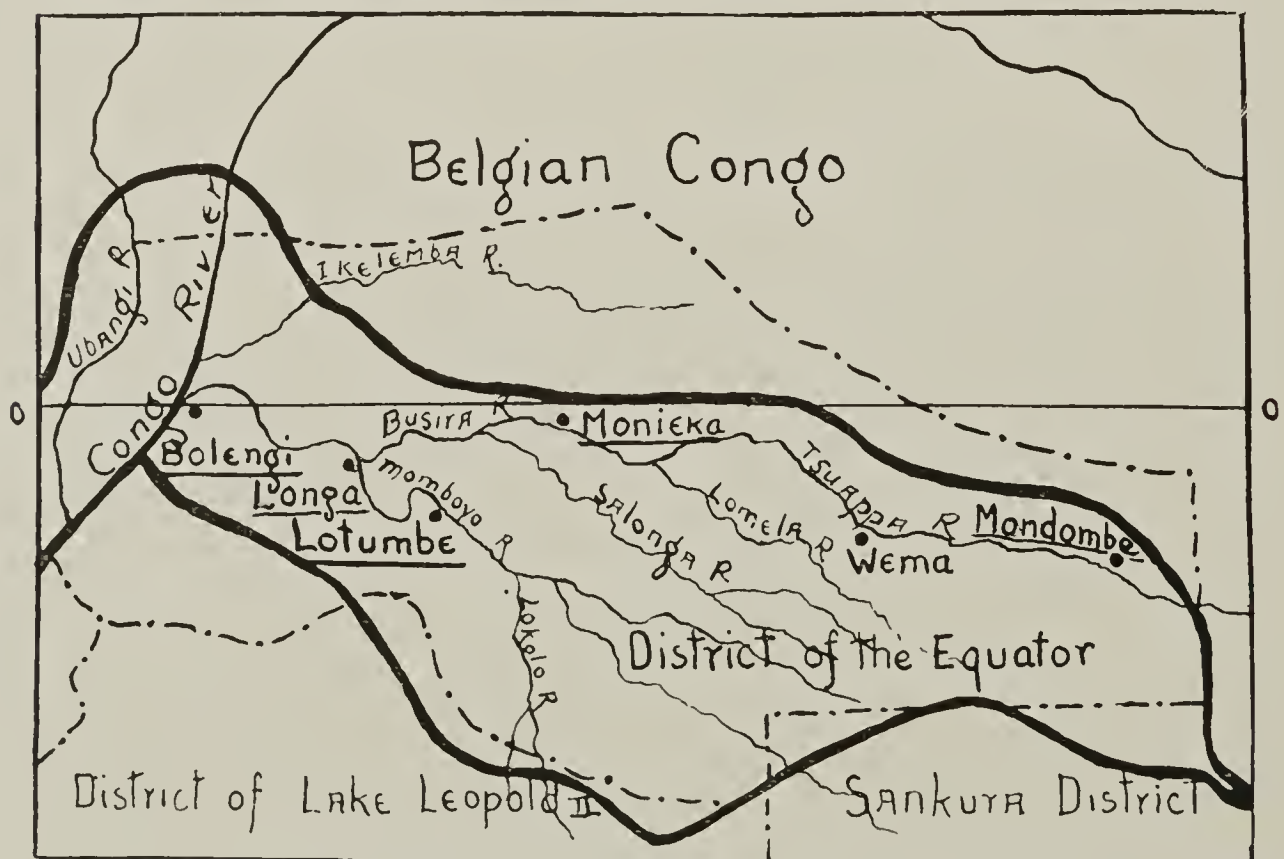
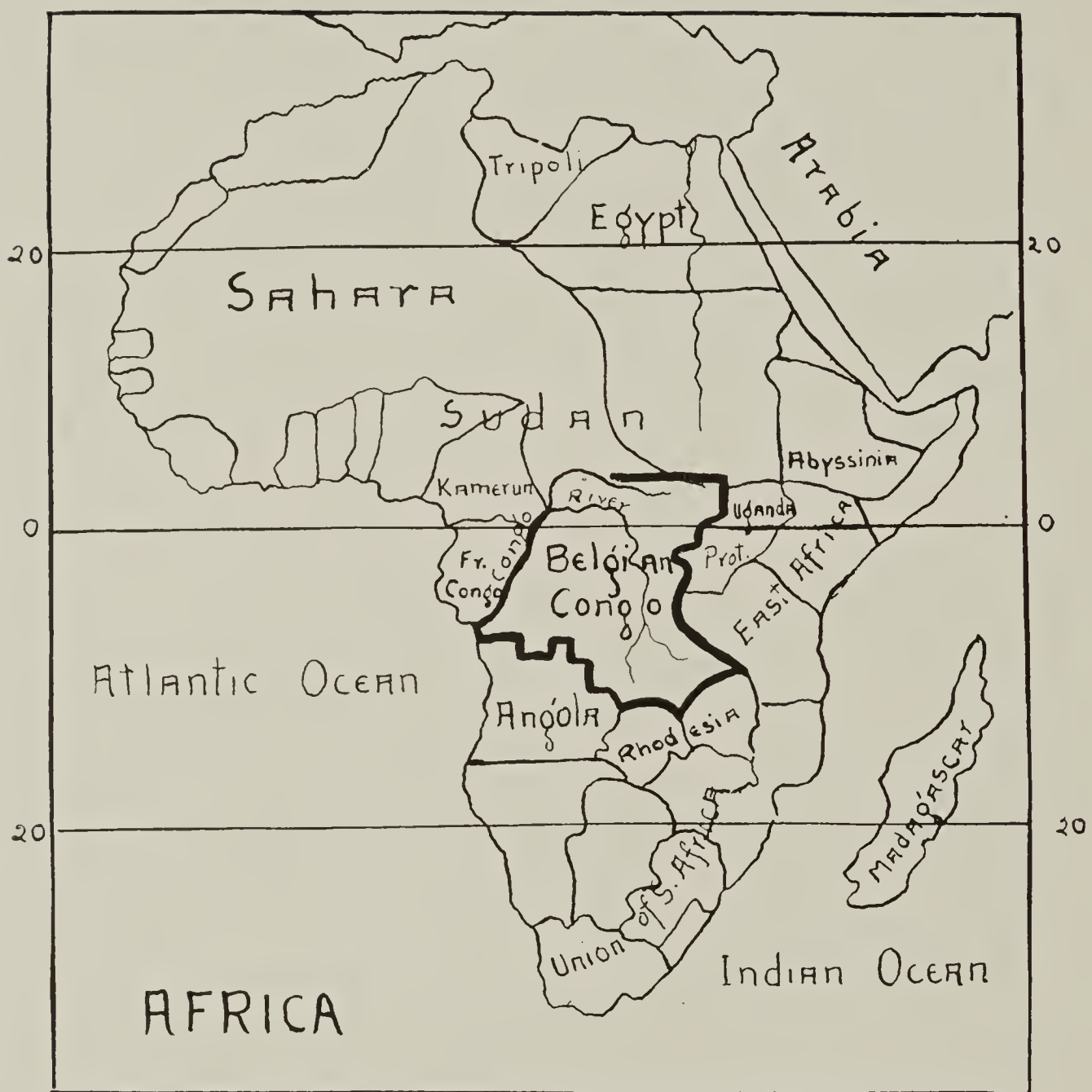
Sacred Benares



Typical Village Street



Christian Primary School



Lower Map Shows Stations in Disciples' Section of Congo

BELGIAN CONGO (AFRICA)

(F. C. M. S. and C. W. B. M.)

GENERAL STATUS

AREA: 909,654 square miles. The largest political division of the African continent, except the Anglo-Egyptian Sudan. Considerably more extensive than Texas plus Alaska, it touches the South Atlantic Ocean at the mouth of the Congo River, but is essentially an inland territory, the very heart of the continent. It is bounded on the north by French Congo, the Ubangi-Shari Country (southern fringe of the French Sudan), and the Anglo-Egyptian Sudan; on the east by British East Africa and former German East Africa; on the south by Rhodesia and Angola; and on the west by Angola, French Congo, and the South Atlantic Ocean. **Population:** Estimated by Sir Harry Johnston at 15,500,000, but by Belgian Government at 12,000,000. **Ethnology:** The Congolese belong to the Bantu linguistic group—which includes the vast complexity of native peoples inhabiting the continent from the 4th degree north latitude to the extreme south. The Bantus include many tribes of different racial origin, but all speaking dialects of a common stock language. In most of the tribes the Negro element is predominant, but not absolute as in the pure Negroes of the Sudan. The Congo forest also shelters tribes of brown-skinned Pygmies, akin to the yellow Bushmen of the Kalahari Desert. Each Bantu tribe, or confederation of tribes, speaks its own Bantu dialect. Swahili or Kiswahili (literally, “coast language”) is the *lingua franca* widely spoken by those who have been under Arab influence. Bangala is a commercial language of the Upper Congo. **History:** In 1876-7 Stanley crossed the country exploring the course of the Congo River. The region within its basin was constituted the Congo Free State by the Berlin International Congress in 1885, and placed under the sovereignty of Leopold II, King of Belgium. In 1907 it fully became a Belgian possession. In 1912 it was divided into 22 administrative districts. At 182 posts, 2,250 officials direct the processes of government. Railways, post-offices, telegraph lines, steamer service, banks and other conveniences of civilization have been installed along a few sections of the great river. **Christian Missions:** Jesuit missions in the 16th century gathered a large community in the territory about the mouth of the Congo, chiefly in Angola, or Portuguese Congo. The community entirely relapsed into paganism, no trace of its descendants being found at the beginning of the 18th century. Protestant missions began in the wake of Stanley's journey. British societies were the pioneers. The Livingstone Inland Mission entered in 1878, the English Baptists in 1879. Then followed the English Plymouth Brethren (1881); the Swedish Missionary Society (1882); the American Baptist Missionary Union which took over the work of the Livingstone Inland Mission (1885); the (American) Christian and Missionary Alliance (1887); the Regions Beyond Missionary Union (1889); the Presbyterian Church, South (1891); the Foreign Christian Missionary Society of the Disciples of Christ (1896); the Methodist Episcopal Church South (1914), and North (1915); and others. In quick succession after 1879, several orders of the Roman Catholics began work, e. g., especially the *Pères Blancs* (White Fathers), Jesuits, Trappists, and Priests of the Holy Heart. **Present**

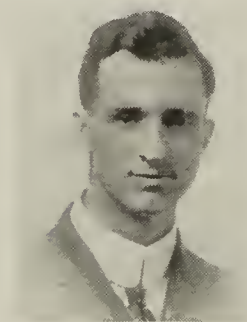
Belgian Congo

Christian Constituency: Evangelical missions have won from paganism a community of about 60,000.† Work is conducted from more than 600 stations and out-stations by about 221 foreign missionaries and over 1,500 native workers. More than 20,000 children are in 600 Christian schools. Roman Catholics have 350 missionaries (fairs and nuns), and a community doubtfully estimated at 70,000. **Problems and Outlook:** The whole problem here is the task of building Christian civilization from the ground up. Again the Congo calls for blazers of light-trails through the dark jungle, to stem the Mohammedan advance from the north and east, and to carry the blessings of Christianity to millions who have never yet heard the good news of Christ.

FIELD AND FORCES OF THE DISCIPLES OF CHRIST

The portion of the Congo for the evangelization of which the Disciples of Christ are responsible is approximately indicated as follows: Latitude between the 3rd degree north and the 3rd degree south of the Equator; longitude, between the 18th and 24th east of Greenwich. South of the northern bend of the River Congo it is the country drained by the Congo's largest southern tributary, the Ruki, with its numerous affluents; north of the Congo it lies along the Ubangi River. Politically the Disciples' territory includes most of the District of the Equator, a portion of the District of Lake Leopold II, to the south, a portion of the District of Sankuru (west of Lake Leopold), and the southern part of the Ubangi District. The population of the District of the Equator alone is estimated at about 760,000, and of the entire field, as above delimited, about 1,000,000. The prevailing language is Lonkundo, with slight dialectical variations. North of our mission, principally in the District of Lulonga, is the field of the Congo Balolo Mission; south of it the territory of the American Baptist and Methodist Societies. In 1916 two commissions of our Congo missionaries travelled 3,035 miles exploring new territory, adjacent to that of our established stations. They visited some tribes never before seen by a missionary. Out of this survey arose the demand for new stations among the unreached pagans of the Ubangi, and the eastern reaches of the Equator District. In 1916, also, the Christian Woman's Board of Missions withdrew from Liberia and undertook, with the Foreign Society, joint responsibility for the Congo field. The Churches of Christ have four central stations, a steamer, (virtually a traveling station), 220 outposts, 355 places of regular preaching, 8 organized churches, 65 church buildings, 65 Sunday schools enrolling 2,843 pupils, 47 Endeavor societies with 2,623 members, a Bible College, 121 day schools, 2 boarding day schools, 3,424 pupils under instruction, 5 hospitals and dispensaries treating about 20,000 patients annually, a total church membership of over 5,000. The work is carried on by a small staff of 29 missionaries, and 382 native assistants.* For a 5-year program of expansion the mission has asked for 67 additional missionaries. The present appeal includes only those immediately required to meet most urgent demands.

* Statistics of 1918. † Church members, 35 000; inquirers, 25,000.



W. H. Edwards
Capt. S. S. Oregon



Dr. W. A. Frymire
Lotumbe



Mrs. Frymire



Dr. L. F. Jaggard
Monieka

Belgian Congo

NEW MISSIONARIES NEEDED

Evangelists

Man and Wife for Bolenge..... 2

Our first and oldest station in the Congo. "Palm-embowered Bolenge" is situated on the south bank of the River Congo, 960 miles from the Atlantic coast. Almost directly on the Equator and near Coquilhatville, capital of the District of the Equator. Stanley spoke of the degradation of the Equatorial tribes. Not a single Christian was at Bolenge when the great explorer passed with his caravans 43 years ago. Now it is one of the leading Christian centers of Africa. Our church here has over 2,000 members, and the largest Endeavor society in the world. About 8 years ago King Albert of Belgium, visiting Bolenge, said our work at that station was the finest he had seen in the colony. An additional foreign missionary and wife are needed to assist in evangelizing the large district dependent on Bolenge. He would help to oversee the 200 or more native evangelists who carry the Gospel over many trails through the forest to villages as distant as 125 miles to the southwest; and across the river northwest up the Ubangi 200 miles.

Man and Wife for Lotumbe..... 2

Located 150 miles southeast of Bolenge up the Momboyo River, a tributary of the Ruki, which is a tributary of the Congo. The town and its immediately dependent territory has 135,000 inhabitants. Far up the Momboyo, and up the Lokolo, the evangelists preach in 200 villages in a populous region. About ten years ago the people of Lotumbe killed and ate a white man. Two evangelists from Bolenge, Is'ekæ and Efoloko, preached there, after which the town asked for white missionaries. The late Mr. Eldred and Dr. Widdowson first responded. Today the church has 1,800 members. Last year resident missionaries completed more than 1,000 miles' itinerations by river and afoot on forest paths; yet left much of their parish untouched. They earnestly call for another couple. The present force is only 7.

Single Woman for Lotumbe..... 1

The work of a woman evangelist is to teach the Gospel to native women and girls, to train them in the ways of Christian womanhood, in simple domestic arts, in cleanliness, and in the care of children. The woman evangelist should also be a teacher of children who must be given a chance to grow up under Christian influences, and to escape the taint of paganism.

Man and Wife for Longa..... 2

Southeast of Bolenge, 35 miles, at the juncture of the Momboyo and Busira Rivers, where they meet to form the Ruki. The key to a section of Momboyo country with hundreds of villages, to the rich region of the Ruki and the back country toward the Bolenge territory. In 1917 it extended its operations into Lake Leopold II District. Mission houses built by the Christians beautifully situated on high river-bank. Most difficult of our stations. Needs strong leadership.



Emory Ross, of Bo'enge
 (Eureka College, 1908; College of Missions, 1912; Liberia, 1912-15;
 Explored Ubangi, 1916; Appointed to Congo, 1918)



Mr. Ross and Dr. Ernest Pearson Pioneering on the Ubangi

Belgian Congo

Man and Wife for Monieka..... 2

Situated far up on the Busira River, 210 miles from Bolenge. This is the largest village of the famous chief Lonjatoka who massacred 180 soldiers and 2 white men, and on whose head was a price of 5,000 francs. Here it was that Iso ate down the poison test, defying the witch doctors. Not long afterward Dr. Dye baptised 99 converts. There is now a church of 1,200 members. The ruling chief has abandoned his polygamy and is friendly to the missionaries. Monieka is one of the most beautiful and healthful sites in all central Africa. Needs another couple for its task of winning 100,000 people in accessible villages.

Single Woman for Monieka..... 1

To do teaching and evangelistic work among women and children as described under Lotumbe. The mission urges that the time has come when two single ladies at each station shall devote themselves especially to this work. There is now not even one at Monieka.

10

Physicians

Man and Wife for Furlough Supply..... 2

There are now three medical men in the field, one at Bolenge, one at Monieka, and one at Lotumbe. An additional doctor is needed to relieve at any one station, when the regular physician is on furlough. The three stations mentioned have hospitals. Medical work at Longa is carried on by visitation of a physician, or by trained assistants. The young doctor and his wife who accept this appointment will have rich and varied experiences. "Every healing touch is a blow against paganism, and a stroke for God's Kingdom. No deed of kindness shall fail of its reward; no word of the Gospel sincerely spoken shall be devoid of power."

Man and Wife for Wema or Mondombe..... 2

These are towns selected for the new stations contemplated in the far eastern part of Equator District. Both sites were visited and explored on the remarkable journey of Messrs Moon, Frymire, Johnston and Holder in 1916, "through territory never before entered by a Protestant missionary." Both Wema and Mondombe are in the high Chuapa River district. Both are surrounded by savage tribes, those about Mondombe speaking non-Lonkundo dialects. Mondombe, which is the more remote of the two, being 135 days from Bolenge, will probably be opened first. This is absolutely pioneer ground, depending on the Disciples of Christ for the Gospel. An accessible population of 150,000 awaits our coming. A doctor and wife, made of the stuff of David Livingstone and Mary Moffatt are challenged by this new cry from the remotest frontier of darkest Central Africa!

Man and Wife for Ubangi District..... 2

This region north of the Congo, drained by its mighty tributary the Ubangi, almost as large as the Congo, was explored for missionary purposes by Emory Ross

Belgian Congo

and his party in 1916. Our Bolenge evangelists have done much pioneer work in the region of the lower Ngiri and the Ubangi. The S. S. Oregon recently ascended to the mouth of the Lua, and sent the Gospel message to villages on both sides of the river, the western side being French Congo. In fulfillment of the dreams and prayers of the mission, a new station must soon be established in this great territory in which not a single foreign missionary now resides. What doctor and wife will help found this new station?

6

Nurses

Single Woman for Monieka..... 1

To assist in a hospital and especially to do clinic work for women. The hospital is being crowded; women are coming much more freely than in former days. A Christian nurse can get closer to them than any other type of missionary.

Single Woman for Bolenge..... 1

To assist in the new hospital which has a very large constituency. The nurse here would have not only a large professional opportunity, but a wide influence with strong church and Endeavor Society. The hospital is patronized by foreigners as well as by the natives.

Single Woman for Mondombe..... 1

A nurse will be needed at the new station, Mondombe, as soon as she can be secured. Doubtless one of the first undertakings will be the founding of a hospital; but for that she need not wait. She will have a constituency of 150,000 people, and hers will be the privilege of establishing first Christian relations and extending first Christian help to thousands of women and children.

3



Mrs. Herbert Smith (Lotumbe) and Native Christians



Mrs. Emory Ross, of Bolenge
(Eureka College, 1913; College of Missions, 1916;
Appointed to Congo, 1918)



Ubangi Women- Wives of One Chief

Belgian Congo

Engineer

Man for Steamer Oregon..... 1

This is a mission steamer which is the chief means of communication and travel between our stations on the Congo and its tributaries. It carries exploring parties to spy out new territory, and maintains on board a staff of native evangelists who step from its deck into the forest to preach to their people. The man required (married or single), should be a true missionary besides an expert in engineering and river navigation.

1

Industrial Workers

Man and Wife for Congo Mission..... 2

Industrial work is a large feature in African missions. Inseparable from the development of a self-supporting indigenous church, is the problem of individual and community prosperity. An expert is wanted who can train and direct the natives in lumber-sawing, carpentry and brickmaking. He should know how to operate a sawmill. He will have charge of the erection of all the mission buildings. Also, will attend to the purchase of all mission supplies, and be custodian of mission stores. His wife should be able to assist him in the clerical part of this work.

2

Printers

Man and Wife for Bolenge..... 2

To take charge of the mission printing press at Bolenge, the only one in a large region; to superintend the printing of Bibles, hymn books, pamphlets, tracts, school books, grammars, dictionaries, in the native tongue; mission reports and other literature in English, and some literature for the Belgian Government in French. There is no more important missionary service to be rendered than that of ministering, through the printed page, to the intellect of the rising Christian civilization. At present there are capable native type-setters and proof-readers. What is wanted is a first-class American printer to direct the press, and stimulate its literary output to meet the increasing demands of a growing constituency. His wife should be able to assist him, at least on the literary side of the work.

2

Total for Africa.....24



A Bit of Bolenge

Belgian Congo



The Raw Material



In Process of Christianization—A Later Stage



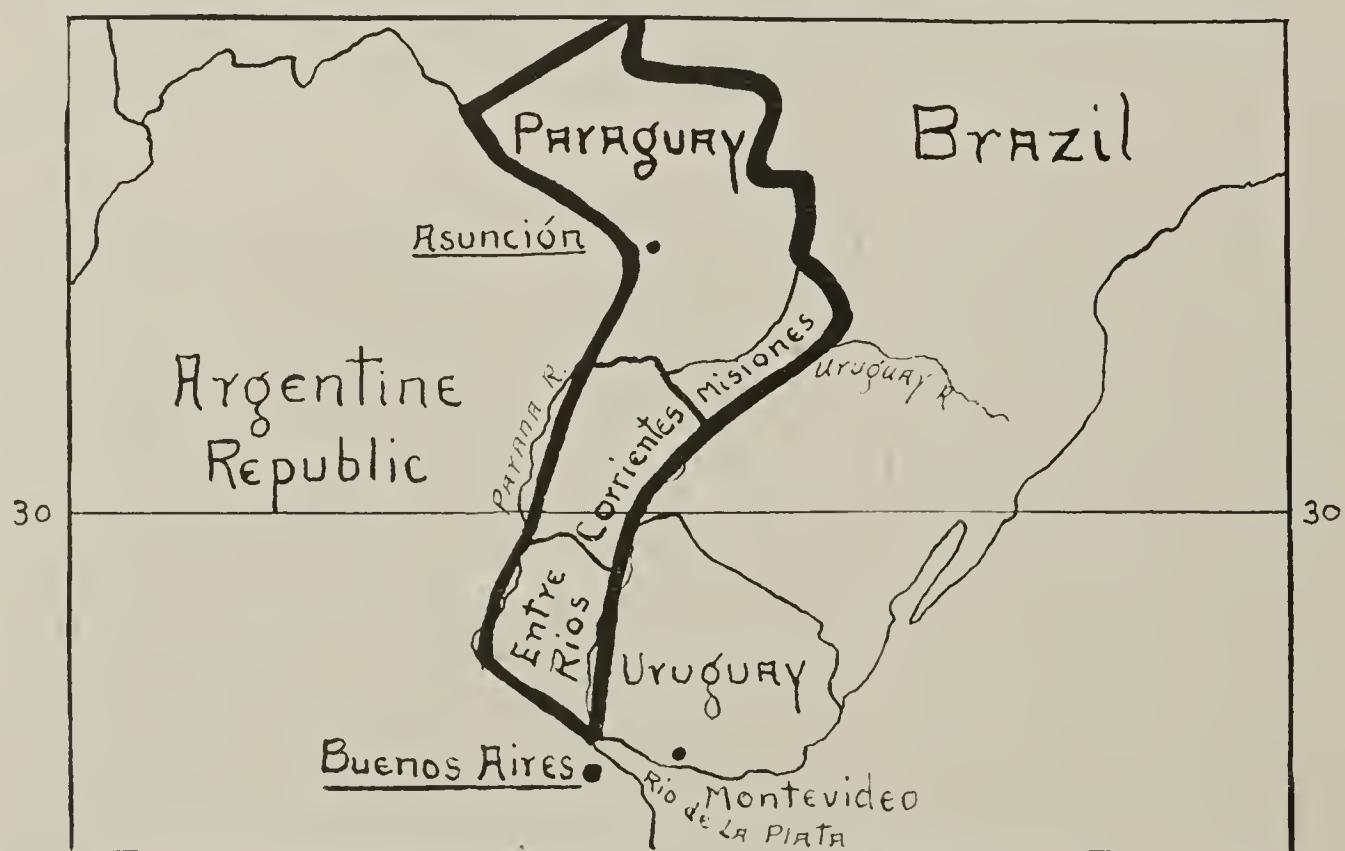
Aristocrats



The Congo's New
Hope
An Apostle of the
Dawn



A Bit of Jungle



Disciples' Territory in Argentina and Paraguay

ARGENTINA

(C. W. B. M.)

GENERAL STATUS

AREA: 1,153,119 square miles, equal to one-third of Europe, or the United States east of the Mississippi. Largest country in Latin America, except Brazil. **Population:** Estimated 8,000,000, about the same as that of Canada. Nearly one-fourth of the inhabitants live in Buenos Aires. Also one-fourth of the total population are foreign settlers, most of whom have become citizens. **Racial History:** The Argentines, who have a distinct and proud national consciousness, include (1) the Creoles, pure descendants of the early Spanish colonizers; (2) the Mestizos, representing the blood fusion of the native Indian tribes with Europeans; (3) Indians, and (4) naturalized foreigners. There are more than 500,000 Italians. Most European countries are represented. Argentina was first discovered by DeSolis in 1515; its coasts and rivers were explored by Cabot and García about 1526; its present capital, Buenos Aires, was founded by Mendoza in 1535. A colony of Spain for nearly three centuries, it declared its independence in 1810, passed through a period of dictatorship, from which, after 1852, it developed into one of the most progressive of South American republics. **Religion:** Through the colonial period the Roman Catholic Church was supreme, but has since become decadent, suffering immense defections of the educated classes. Millions are unreached by its ministrations. Religious liberty prevails, though the Roman Church has still some special preroga-



Avenida de Mayo, Buenos Aires

Argentina

tives. **Evangelical Missions:** Protestant activities were inevitable among and from the groups of British, Danish, Dutch, German, Russian, Swiss, French, and other colonists of evangelical origin. Mission work proper emanating from the United States, began at Buenos Aires as early as 1836 for English-speaking settlers, and, in 1864, for Spanish-speaking Argentines. Since the Panamá Congress (1916) Argentina has come into high prominence as a needy mission field. **Present Evangelical Constituency:** Several societies, English and American, support wholly or in part about 280 foreign missionaries and over 200 national associated workers, of whom 50 are ordained Argentine pastors. There are 59 mission stations and over 100 sub-stations having regular work; 152 Sunday schools, with attendance of about 8,000 pupils; 90 churches, with membership of 5,000, and an additional adult constituency of about 2,000 adherents. In 1915 the Argentine evangelicals contributed \$109,508 (U. S. gold) to local and regional support. **Problems and Outlook:** The greatest problem is that of bringing the Gospel to the attention of the thousands of intellectuals, who, having rejected Catholicism, have fallen into materialism and indifference. The national leaders realize the importance of finding a religious and moral basis for the expanding life of the Republic. The mission boards have difficulty in securing the type of missionaries adaptable to the Latin-American temperament. In the cities the opportunity to influence the people through educational and social-service activities is very great. The vast unoccupied expanses call for pioneer evangelism as well as the forms of work just mentioned. The opportunity to disseminate and interpret the Gospel through literature is as wide as the whole Republic.

ON DISCIPLES' STAFF AT COLEGIO AMERICANO, BUNENOS AIRES



Tolbert F. Reavis
(Culver-Stockton, 1909; College of Missions, 1912; University of Buenos Aires, 1916-1919)



Mrs. Tolbert F. Reavis
(William Woods, 1902; Culver-Stockton, 1908; College of Missions, 1912)

Argentina

FIELD AND FORCES OF THE DISCIPLES OF CHRIST

At present all of the work conducted by the Christian Woman's Board of Missions is confined to Buenos Aires, the capital. Here the Disciples have 10 missionaries and 8 Argentine assistants, conducting 2 churches; preaching at 3 other points and co-operating with the Methodist Episcopal Mission in a Biblical Seminary, and in the *Colegio Americano*, a junior college combined with a preparatory department and commercial high school. After the report of the Regional Missionary Conference (Buenos Aires, 1916) concerning the vast areas of the Republic, in which little or no evangelical work was being done, the missionary societies agreed to divide the territory and to occupy as soon as possible their respective fields. The Christian Woman's Board of Missions was the first society to ask for an assignment. They accepted responsibility for the provinces of Entre Rios and Corrientes and the territory of Misiones. These regions stretch north of the Province of Buenos Aires, to the borders of Brazil and Paraguay. They constitute Argentina's "Mesopotamia," lying between the Paraná and Uruguay rivers. The combined area is 74,287 square miles (larger than all the New England States), and the population is about 850,000. The amazing fertility of the land, the rapid growth of manufactures and export trade along the rivers, and the vast undeveloped resources promise a future population of 50,000,000. The C. W. B. M. is only now beginning to enter this greatly neglected, riverine parish, with the Gospel of Christ. Reinforcements are wanted for the capital, and pioneers for the provinces.



Typical Argentine Intellectuals

NEW MISSIONARIES NEEDED

Evangelists

Two Men and Wives for Buenos Aires.....4

With a population of about 1,600,000, Buenos Aires is the largest city on the western hemisphere south of New York. It has only 74 Catholic and 14 Protestant churches, i. e., Lord's Day accommodation for about 100,000 if all the churches were filled. Our mission has 2 churches and 3 other preaching places, surrounded by a large population, calling for extension of evangelistic work, including establishment of other churches.

Man and Wife for Lapaz.....2

In the Province of Entre Rios, on the Paraná river, 300 miles northwest of Buenos Aires. Population, about 10,000. An export town and center of rich agricultural region.

Argentina

Man and Wife for Corrientes.....2

Situated on the river Paraná, in northwest corner of the Province of Corrientes, of which it is the capital. About 20 miles from the juncture of the Paraná and Pilcomayo rivers, it is the last important Argentine city on the river route to Paraguay. It is also on the North-eastern railway. Great center of cattle and cured meat trade with Buenos Aires and Brazil. Strategic place for a new station.



Man and Wife for Concordia.....2

A city of Entre Rios province, situated on the Uruguay river, opposite the Uruguayan town of Salto. Two hundred and seventy-seven miles from Buenos Aires, it is reached by river or Entre Rios railway. Population, 20,000; dependent district of 50,000. A flourishing, well-built city; people progressive; would welcome a strong evangelical church with its auxiliary institutions and activities. A fine opportunity for constructive religious leadership.

Man and Wife for Posadas.....2

Capital and chief commercial mart of the territory of Misiones. Population, 8,000. Situated in one of the most historically romantic regions in South America, that of the famous Jesuit missions (1586-1769) whose ruined churches mark the landscape. Posadas is not far from Candelaria, which was formerly the Jesuit capital of the Guaraní country. The pioneers of the pure Gospel here should open a new chapter in Christian history. Posadas will be the base for the evangelization of the whole territory of Misiones, with its population of about 60,000.



Settler's Home in Misiones



Ruins of Old Jesuit Church Near Posadas

Argentina

Man and Wife for Paraná.....2

Capital of Province of Entre Rios. Population, 65,000. On Paraná river and Entre Rios railway, 300 miles northwest of Buenos Aires. Important center of rich agricultural district. Modern industries flourishing. Group of evangelical Christians calling for organization and leadership. Will be opened as soon as workers can be secured. Probably the first new station between Buenos Aires and Paraguay.

14

Educationalists

Man and Wife for Buenos Aires.....2

The man is needed on the staff of the Theological Seminary, which prepares young men for the ministry. It is being conducted by the joint forces of the Methodist Episcopal Church and the Disciples of Christ. The wife would have ample opportunity for work in connection with one of our mission churches.

Single Man for Buenos Aires.....1

This call is from *Colegio Americano*, a Christian preparatory school and junior college, in which the Disciples and Methodists are co-operating. One of the strongest institutions of its kind in all South America. Classes are filled to overflowing, and urgent calls are coming for increase of staff. Applicant must be a college or university man, preferably one with experience as a teacher.

Two Single Women for Paraná.....2

In this river city there is exceptional opportunity for educational work among girls. There is a chance to build up a strong institution if the right leaders can be secured. Government schools for girls are inadequate. Municipal authorities are favorable to the new project. A golden opportunity for two North American teachers.

5

Social Workers

Man and Wife for Buenos Aires.....2

No more effective approach for the Gospel can be made in Argentina than that through Christian social service. The people are impressed when they discover that Evangelical Christianity is sympathetic and helpful at all points of their need. Buenos Aires abounds in opportunities for such service. The plans include house-to-house visitation, and community settlement work in connection with the churches. What man and woman will be the pioneers in this branch of Christian work in the great Latin-American metropolis?

2

Total for Argentina.....21

Our Pioneer in Paraguay



Clement Manly Morton
(Atlantic Christian College, 1909; College of Missions, 1916)
Appointed to Argentina, 1916; to Paraguay, 1918
Now, with Mrs. Morton, at Asunción

PARAGUAY

(C. W. B. M.)



River Front at Asunción

GENERAL STATUS

AREA: Estimates range between 122,000 square miles and 196,000 square miles. The latter figure, adopted by the Pan-American Union handbooks, includes most of the Chaco region, in dispute by Argentina, Bolivia and Paraguay. This greater area would make Paraguay larger than the states of New York, Pennsylvania and Ohio. Paraguayan government geographies divide the country into two sections by the Paraguay river, the eastern section being called "El Paraguay Oriental," and the western section, "El Gran Chaco, or El Paraguay Occidental." **Population:** Estimated at 1,000,000; a smaller estimate of 730,000 refers to Paraguay proper, between the Paraguay and Alto Paraná rivers, without respect to disputed border territory. **Racial History:** The population includes (1) the Paraguayans proper, descendants of early Spanish colonists and the native Guaraní Indians; (2) pure Guaraní Indians, and (3) the Indian tribes of the Chaco. Of foreign settlers there are upwards of 60,000, nearly one-half of whom are Argentines; there are 800 English, and possibly 200 Americans. Paraguay was discovered by Cabot, who sailed up the Paraná in 1527. In 1536, 300 Spanish adventurers built a fort on the site of the present Asunción. The surrounding country between the Portuguese possessions in Brazil and the present Argentina constituted the original Spanish province of Paraguay until 1617. In 1811 the country declared its independence, and was ruled by dictators until 1878. After sanguinary struggles since that date, it has settled down into a peaceful republic with encouraging prospects. The investment of foreign capital and the installation of foreign industries, especially North American packing houses, is giving impetus to the national life. **Religions:** The religion of the state is Roman Catholicism, but full religious liberty is guaranteed by law. The Church is fairly strong in some of the cities, but almost entirely neglects the smaller towns and rural districts. The indigenous paganism survives in the cults of the uncivilized Indians, and also in Catholicism. **Christian Missions:** Paraguay is famous as the seat of the powerful Jesuit missions, which began at Asunción in 1609 and continued to 1769, when the Jesuit priests were banished from all Spanish dominions. At one time the Jesuits had at least 100,000 Indians under instruction, in villages called "Reductions." These missions fell into ruins soon after the departure of their leaders. **Evangelical Christianity:** Remarkably successful has been the work of the

Paraguay

(British) South American Missionary Society, conducted by the Rev. W. B. Grubb, in connection with the Anglican Church, among the Lengua-Mascoi Indians of the Paraguayan Chaco. This mission, which has proved the power of the Gospel to uplift and regenerate a primitive people, has a well-organized church and schools, and a considerable company of native evangelists. Mr. Grubb's mission, confined to the aborigines of the hinterland, is the only organized evangelical work in all Paraguay. In Paraguay proper it is regarded as "foreign mission work." In recent years there have been sporadic attempts, by independent missionaries, to preach in the Republic. The Salvation Army is at Asunción; and, for a time, the Methodist Episcopal Church labored there, but has withdrawn in favor of the Disciples. Before 1916 a total of 30 foreign missionaries, only 8 of whom were ordained, and 283 evangelical Christians were reported for the whole Republic.

FIELD AND FORCES OF THE DISCIPLES OF CHRIST

After the South American Regional Conferences and the Panamá Congress of 1916, the Republic of Paraguay was assigned to the Disciples of Christ, and accepted by the Christian Woman's Board of Missions, together with three unoccupied provinces in Argentina. This territory was accepted, not to prevent other workers from coming in, or to prevent Disciples from going elsewhere if duty called, but on the common-sense principle that no portion of the human race should be left outside the field of explicit responsibility on the part of some missionary communion able to evangelize the territory in an adequate way. It is a policy not of restriction but of construction. The Christian Woman's Board of Missions has now at Asunción, the capital, two of its pioneer workers, Mr. and Mrs. Morton, who are successfully establishing points of contact with the people. Mr. and Mrs. H. P. D. Leach, of the College of Missions, have recently sailed to join them. A fine tract of land is being secured for the erection of buildings, with the aid and counsel of Dr. W. E. Browning, Educational Secretary, representing the Boards at work in South America. A whole group of red-blooded pioneers, well equipped with specialized abilities and heroic consecration, is needed to build Evangelical Christianity into this virgin field.

NEW MISSIONARIES NEEDED

Evangelists

Man and Wife for Asunción.....2

Capital of the Republic, on the east bank of the Paraguay river, about 1,100 miles from Buenos Aires, with which seaport splendid steamboat communication is maintained; also, a 50-hour train service between the two capitals. Population, about 100,000. Seat of university and many noteworthy buildings. A plant to cost \$150,000, in land and buildings, is to be set up near the center of the city. The parish of the needed evangelist and his wife will embrace practically the whole city.

Paraguay

Man and Wife for Villa Rica.....2

Second largest city in Paraguay. Population, 26,000. Situated near the center of the southern loop of the Republic, about 60 miles southeast of Asunción, with which it is connected by rail. Special opportunity to begin work with a boys' orphanage. A challenging pioneer job.

4

Educationalists

Man and Wife for Asunción.....2

Urgently needed to join the already appointed staff to found and organize the "Colegio Internacional," which is to begin with a boys' school and a girls' school. Many prominent citizens ready to send their children. Vast importance attaches to efficiency of the work in all grades in this first school of Protestant Christianity established in the country.

Two Single Women for Asunción.....2

These must be experienced teachers for primary or more advanced work in girls' department of "Colegio Internacional." Rare opportunity to bring Christian influence to the girls and young women of the capital. Knowledge of music and kindergarten important.

Two Single Women for Villa Rica.....2

To establish and teach in a school in connection with orphanage and evangelistic work. Strong young women of experience and initiative, with good technical training in the science of teaching. A chance to help the Paraguayan Government and bring the Kingdom of God into the hearts of boys and girls, who have never had a fair chance in life.

6

Social Workers

Man and Wife for Asunción.....2

Social problems in Asunción are acute, and opportunities for Christian social service correspondingly great. Methods must be adapted to the peculiar needs. Persons appointed should have had experience in community betterment work elsewhere.

2

Agriculturists

Man and Wife for Asunción.....2

Paraguay is backward in the application of scientific agricultural methods. The land is amazingly productive, the climate mild and even. Unparalleled opportunity to teach agriculture. Missionaries may here show their practical Christianity by helping the people develop their national resources.

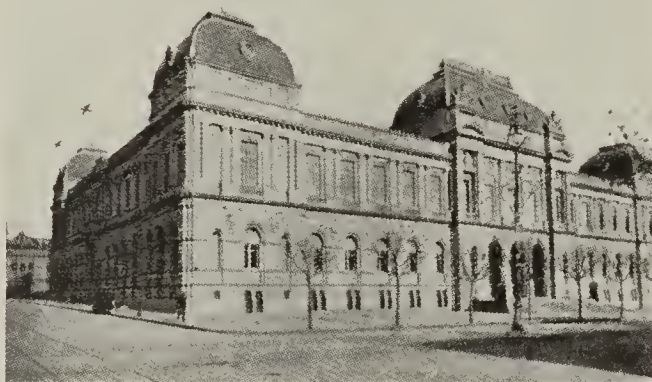
2

Total for Paraguay.....14

URUGUAY

(C. W. B. M.)

AREA: 72,210 square miles. The smallest of the South American Republics, yet over 10,000 square miles larger than the New England States. **Population:** 1,406,000, of whom about 180,000 are foreigners. The Uruguayans proper are of Spanish descent, pure and mixed, but with slighter Indian strain than most other Hispanic-American countries. Uruguay is commercially prosperous. Educationally and socially it is perhaps the most advanced of South American lands. It has complete religious toleration. **Religious Statistics:** Roman Catholics, 430,095; Protestants, 12,232 (including Waldensian colonists); the remainder may be classed as "liberals" or "indifferent." In 1916 a decree was passed abolishing Roman Catholicism as the state religion. The Methodist Episcopal Church (North), with a membership of about 1,000, is the principal missionary organization. **International Importance:** Politically and diplomatically, Uruguay is the Holland or Switzerland of South America—a center of international councils and organizations. It is the "country of the open mind," and of constructive democracy, and is rapidly assuming leadership in social and religious, as well as in educational and industrial progress.



National University, Montevideo

MISSIONARIES NEEDED

Man and Wife for Montevideo.....2

For professorship in new Union Theological Seminary just being established. Interdenominational, in that it is to be jointly supported by the Mission Boards of the Methodist Episcopal and Presbyterian Churches, and by the Disciples of Christ through the Christian Woman's Board of Missions. International, in that it will serve, as far as possible, all the countries of South America. A post-graduate institution, receiving students from existing seminaries in different parts of the continent. Will doubtless become the foremost evangelical institution of higher learning south of Panama. Each professor will be a specialist. Will begin work in 1920. Montevideo—the Hague of South America. Capital of Uruguay. Population, 400,000. Seat of National University and Normal Schools. International headquarters of Y. M. C. A. Residence of Dr. W. E. Browning, educational secretary of the Committee on Co-operation in Christian Work in Latin America. Situation, north shore of the estuary of the Rio de la Plata, 63 miles (one night's steamer journey) east of Buenos Aires.

Total for Uruguay.....2



Group of South American Christian Leaders
Conference at Lima, Peru, 1916



Main Street, Asunción, Paraguay



The New Territory in Central Mexico

MEXICO

(C. W. B. M.)

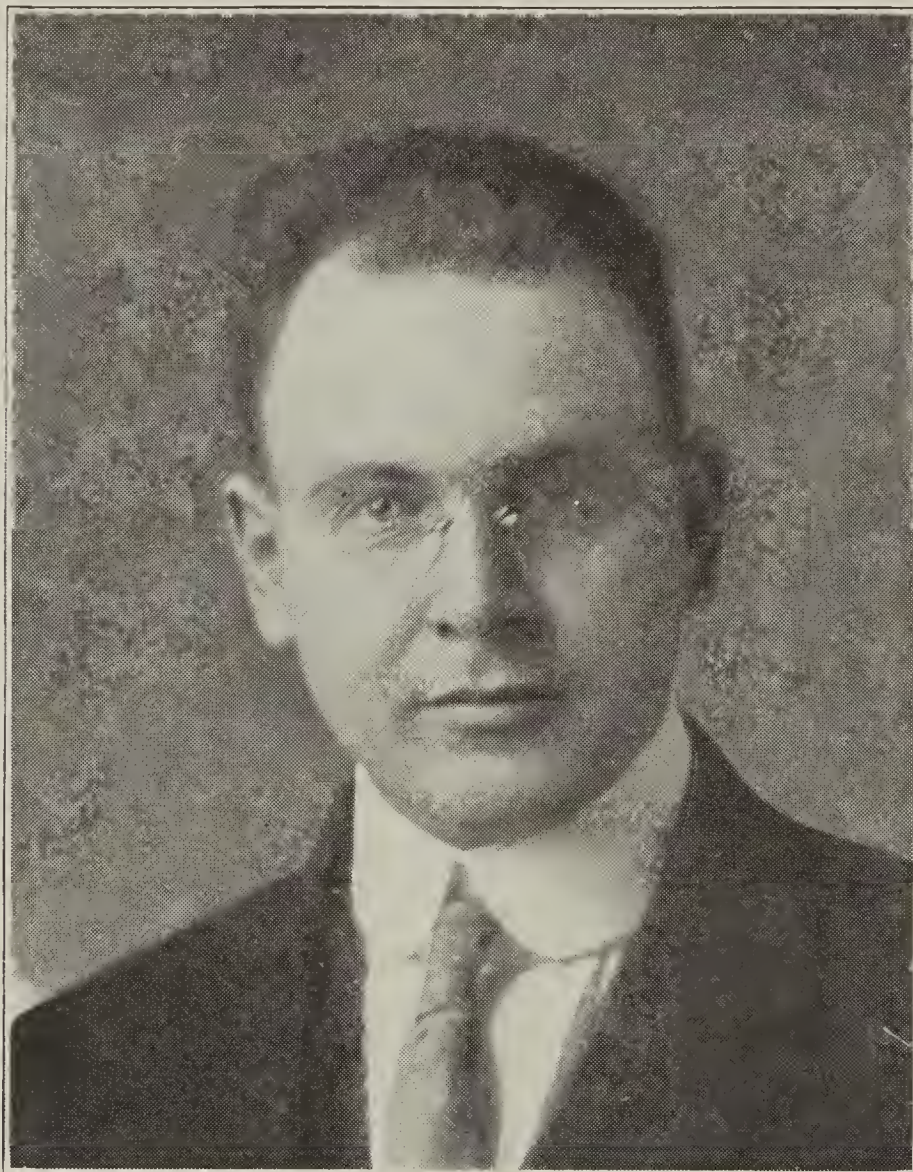
GENERAL STATUS

AREA: 767,198 square miles, about one-fourth the size of the United States. **Population:** 15,501,684 (official estimate of 1912 based on census of 1910). Some Mexican authorities hold that the population is nearer 20,000,000 than 15,000,000*. **Ethnology:** Only about 19% are more or less direct descendants of the early Spanish *Conquistadores* and colonists; about 41% Mestizos—Spanish or other European mixed with indigenous races; the remaining 40% are pure Indian, i. e., about 6,000,000, divided into 17 linguistic families, and 180 tribal groups, each speaking its own language or dialect. Most of the Indians speak also some Spanish, the national language, but about 1,000,000 know only their tribal tongue. Of foreign residents there are about 116,000, including 28,000 Americans, 5,000 British and 29,000 Spaniards. **History:** Seat of the ancient Toltec and Aztec civilizations, Mexico was conquered by Cortez and annexed to Spain in 1521. Thence ruled by Spanish viceroys till 1810, it declared its independence under the patriot-priest Hidalgo. After Iturbide's brief imperial dictatorship the Republic was established in 1824. A second unsuccessful attempt to set up an empire was made under Ferdinand Maximilian of Austria, who was executed in 1867. Since that date a succession of presidents have ruled the country, notably Porfirio Diaz from 1876 to 1911, (except 4 years, 1880-4), Francisco I. Madero (1911-1913): Victoriano Huerta who after Madero's murder succeeded to office in 1913. Huerta's *coup d' état* brought on civil war from which the country has not yet recovered. Huerta resigned in 1914, and Venustiano Carranza was elected president in 1915. **Religion:** Spain introduced and imposed mediæval Catholicism at the point of the conqueror's sword. Indigenous paganism became mixed with Catholic ritual and saint worship. The Aztec eagle, as Humboldt reported, was confounded with the Christian Holy Spirit. Pagan dances were associated with Catholic shrines, as at Guadalupe today. Though almost the whole population is nominally returned as Roman Catholic, that Church has largely lost the allegiance of the intellectuals, the support of the government, and to a degree the confidence of the masses, before whose ignorance, poverty and other problems the church is as powerless as themselves. **Evangelical Missions:** Evangelical work began in Mexico about 1861. Practically all of the movements for giving the country the pure Gospel and its blessings have emanated from the United States. There are now at work 17 societies, with over 300 foreign missionaries and 600 national workers, many of whom are efficient, ordained, Mexican ministers. Before the outbreak of the Huerta revolution in 1913, there were 91 Protestant mission stations and 588 out-stations with a total evangelical constituency of about 50,000, of whom 26,480 were members of mission churches. The total Protestant population, including foreign residents, is about 69,000. In 1913, there were also 143 mission day schools, and 36 higher educational institutions, with a total enrollment of over 20,000; also 454 Sunday schools, with 18,627 pupils; a beginning was made in industrial, social and medical work, with large plans, which were temporarily shattered by the revolution. **Present Problems and Opportunity:** The whole of Mexico is now open to mission work. No country in Latin America is more needy or more desirous of the help which Evangelical Chris-

* cf. Latin-American Encyclopædia, p. 518.

Mexico

tianity can give. Missionary institutions and activities are openly encouraged by the government, despite the new constitution of 1917, enacting that no ecclesiastical body can acquire landed property. The main problem confronting missionaries is how most effectively to help the masses of the people out of their depressing poverty and intellectual darkness; at least 65% are illiterate despite the government's free and compulsory system of education. Between 3,000,000 and 4,000,000 Indians, who are just as pagan as were their ancestors before Cortez landed at Vera Cruz, have yet to be reached by the Gospel. Missionary societies and Mexican Christians have united in a ministry of intercession and prevention against the calamity of war between the United States and her neighbor. Conditions in Mexico are now sufficiently settled to make possible the large coöperative plan of Christian occupation worked out by the missionary societies during the last six years of unrest.



Edward T. Cornelius
(Culver-Stockton, 1907; College of Missions, 1917)
Superintendent of Evangelistic Work in the New Territory

FIELD AND FORCES OF THE DISCIPLES OF CHRIST

The Revolution has resulted in not only a new constitution and a new political start for Mexico, but also in a new era of constructive Christian procedure. The tumult of war, especially between 1913 and 1917, imposed almost general cessation on the usual missionary activities, and compelled many leaders to retire for a time to the United States. This circumstance presented a providential opportunity to review, redefine, and replan the whole evangelical enterprise, in the light of the new conditions thrust upon it by the national upheaval. After five years of survey, consideration, counsel and prayer, eight of the principal Boards together with American missionaries and Mexican Christian leaders, have unanimously adopted a program which promises to prove the most

Mexico

statesmanlike that has yet been applied to any modern mission field. The provisions of the program, first outlined at an interboard Conference at Cincinnati in 1914, and consummated at a similar gathering in Mexico City in 1919, are as follows: (1) The redistribution of evangelical forces so that competitive overlapping may be eliminated, and the whole Republic occupied, including the regions, with a total of millions of inhabitants, hitherto unreached. (2) Acceptance by each of the participating communions of responsibility for a definite section of territory. (3) Cooperation by all the Boards in a union Evangelical Seminary, a union publishing house and a weekly Christian paper; also in the promotion of a Christian hospital and a large Christian university—all to be located in the Mexican capital.

Since 1897 the Disciples have been at work in the northern states of Coahuila and Nuevo Leon, whose capitals they have occupied with other missions. By the new comity the Methodist Episcopal Church (South), will be responsible for the above named states in addition to Durango, Chihuahua and the northern strip of Sonora. Two other missions, the Northern Presbyterians and the Disciples, withdraw to other parts of the Republic.

The new territory of the Disciples is as follows: The states of Zacatecas and Aguascalientes, the state of San Luis Potosí (including, and west of, the towns on the National Railway), two portions of the state of Jalisco, one between the western Sierra Madre and Zacatecas, the other between Aguascalientes and Guanajuato. The territory is Mexico's middle region. Situated at a mean altitude of 6,000 feet, it is part of the great central tableland of mining and farm land. The area is about 50,000 square miles and the population 1,250,000, among whom only three main centers, 100 miles apart, have been occupied by missionaries. Dozens of towns and villages have never been touched by evangelistic effort.

The Christian Woman's Board of Missions, while regretting to leave the northern field, to which its missionaries had become attached, is now ready, with their complete concurrence, to begin work in the new territory. The transfer of forces is made in the conviction that the larger opportunity and fuller responsibility in a co-operative service covering the whole country, will enable the Disciples of Christ to make the most effective contribution to Mexico's present need and future welfare.

Statistics of work in northern Mexico and among Mexicans in Texas: Churches, 10; out-stations, 11; church members, 800; Bible schools, 16, with enrollment of 1,600; day schools, 2, with 275 pupils; institutes, 2, with 496 pupils; orphanages, 1, with 26 children; Christian Endeavor societies, 6, with 245 members. The staff is 14 foreign missionaries and 27 associate Mexican pastors, teachers, evangelists and other assistants. Only part of this force will be available for the new territory, since the Texas work is to be continued and some of the Mexican leaders will remain with their present churches. Of additional staff required for initial occupation of the new stations only the urgent minimum is called for below.



Thousands Like These Await You in the New Field. "Of Such is the Kingdom," and the Future of Mexico

Mexico



Miss Elma Ireland
(Washburn College, 1903; appointed Mexico, 1905; College of Missions, 1913)
After Fourteen Years in Northern Mexico, goes to Aguascalientes as a
Leader in Work Among Women

NEW MISSIONARIES NEEDED

Evangelists

Man and Wife for San Luis Potosí.....2

Capital of the state of San Luis Potosí. Situated in southern part of the state, on the National Railway connecting Laredo, Texas, with Mexico City; 327 miles northwest of the capital, and about 500 miles by rail from the Texas border. Population, 68,000. Important commercial center of rich mining district, named after the famous silver city of Bolivia. Seat of ancient tiledomed Catholic churches. Evangelical work has been done by Presbyterians and Methodists, now withdrawing for other fields. The Disciples of Christ responsible for leadership of church and Sunday school, and building up the evangelical community. A great open door for man and wife, of ability and consecration.

Man and Wife for Zacatecas.....2

Capital of the state of the same name in the center of the Republic. "A sepia-colored city picturesquely built in a depression between the hills," near the Aztec ruins of Chicomoztoc. On direct railway line between El Paso, Texas, and the Mexican capital. Population, 33,000.

Mexico

Metropolis of one of the richest and most highly mineralized states in interior Mexico. The mines produce lead, copper, silver and gold. The recent revolution has caused much suffering among the mining people. The city has a cathedral dating from 1612, and several other large Catholic edifices, including *La Capilla de los Remedios*, to which the Indians make pilgrimages to be healed by an image of the Virgin. The Presbyterian Church has carried on its work in the former Catholic Church of San Francisco. The direction of the mission now passes to the Disciples of Christ. Who will be our evangelistic messengers to this needy capital?

Single Woman for San Luis Potosí.....1

Homes and hearts of Mexico's daughters are already prepared in this city for the helpful ministry of a single young woman. She will assist in the church and Sunday school, conducting classes especially for girls and children.

Single Woman for Aguascalientes.....1

About 80 miles south of Zacatecas and 364 miles north of Mexico City. Capital of the similarly-named state, one of the smallest in the Republic. Famous health resort, situated in fertile country of salubrious climate; celebrated for mineral springs. Founded 1575. Population, 56,000. Thousands of pilgrims and tourists visit it for healing. Important center of cosmopolitan influence. Presbyterians and Baptists have been the evangelical pioneers. Aguascalientes will be headquarters of the evangelistic work of the Disciples of Christ. An evangelistic missionary, experienced in our Mexico mission, will be stationed here. The present call is for a young woman evangelist to assist in teaching the Gospel. The opportunity is exceptional.

Educationalists.....6

Man and Wife for Aguascalientes.....2

Single Woman for Aguascalientes.....1

When Porfirio Diaz became President in 1876, there were only 4,000 public schools in all Mexico. Now there are about 12,000 with an enrollment estimated at 766,622. Of secondary, private and clerical schools there are about 2,500 with 157,200 pupils. In her struggle with illiteracy, Mexico needs more and better trained teachers. There is a dearth of normal schools. The government welcomes the co-operation of missionary societies in the establishment of these in districts where they do not exist. The missions co-operating in the new plan of occupation are seizing the golden opportunity of meeting this need by founding Christian normal schools. One is to be conducted at Aguascalientes. The staff now calls for 3 missionary normal teachers, a man and wife, and a single woman. Must have had training in the science and practice of education.

Man and Wife for Mexico City.....2

For the faculty of the Union Theological Seminary, which opened its doors to Christian students in 1917. Supported co-operatively by 8 different Boards, the seminary educates Mexican young men for the ministry and other forms of Christian work. Select students, gathered here from all parts of the country for expert

Mexico

preparation, will be the future leaders of the Mexican churches, the uplifters of their nation. The Christian Woman's Board of Missions has part in this enterprise, being responsible for the support of a professorship. The Board calls for a well-trained man eligible to a place on the faculty. He will require to be specially equipped in some branch of Biblical scholarship, or of the related field of religious education. He will have part in training young men from our own mission who will return to our field as pastors, evangelists, and teachers; as well as in the wider task of preparing workers for the whole of Mexico. A career of high possibilities for good awaits the right man with the right wife to help him. The seminary, it is hoped, is but the first step toward the establishment in the capital of the Evangelical University, for which plans are already laid and adopted. Mexico City (population 471,000; altitude, 7,350 ft.), largest and most beautiful capital in Northern Latin America, and site of the ancient Aztec Tenochtitlan, oldest city from Panama to the Arctic zone. To be a Christian educator at the fountain-head of the national life, helping to mould the future for Christ, is a post of high honor and responsibility.

Single Woman for San Luis Potosí.....1

A kindergarten teacher to work in connection with a mission day-school. It is true for Mexico, as Bishop A. T. Howard said at the Panamá Congress, regarding Latin America as a whole, that "properly managed, no other agency has greater possibilities than a Christian kindergarten." Think of a city of 68,000 without one! The revolution which is to regenerate Mexico must begin in the minds of her children. San Luis Potosí is later to have a Christian "People's Institute." A kindergarten can help prepare the way.

6

Social Workers

Man and Wife for Aguascalientes.....2

For industrial work. It is proposed to establish here an agricultural and mechanical college, to serve the whole territory of the Disciples of Christ. Also an institute with night classes in various industrial arts. A man and wife are called for to develop this work according to the local needs.

Man and Wife for Zacatecas.....2

For industrial work in manual training school, where poor boys and girls can be taught trades, and enabled to rise from their poverty. The social conditions of a mining population, such as that at Zacatecas, offer a strong appeal for the best guidance that can be given in Christian relief and reconstruction. It is the Board's purpose to found here, as in San Luis Potosí and Aguascalientes, a People's Institute, which shall be a Christian community center for the whole city. President Carranza said that if Mexico had 25 such institutes as that conducted for several years by S. G. Inman at Piedras Negras, the day of violent revolutions would soon be done.

4

Total for Mexico.....16

JAMAICA

(C. W. B. M.)

AREA: 4,207 square miles, nearly equal to Connecticut. **Popula-**
tion: 906,485, of whom over 630,000 are black, and the remainder
 colored (including East Indians, Chinese, mulattos, etc.), except
 about 16,000 whites. A British possession since 1655. On account of
 natural beauty, fertility and fair climate called the "Paradise of the
 West Indies." **Religion:** The following churches are established, most
 of them conducting missionary work: Church of England (234 churches
 and chapels); Presbyterian, 89; Wesleyan Methodist, 138; Baptist, 199;
 Moravian, 29; Congregational, 30; National Baptist Convention of
 America, 30; United Methodist Free Church, 44; Church of Scotland, 12;
 Salvation Army, 20; Seventh Day Adventists, 46; Disciples of Christ, 22.
 The Churches of Christ have 2,427 members, under the care of 4 mission-
 aries and 17 assistants, of whom 16 are Jamaican pastors and teachers.



An Island Road

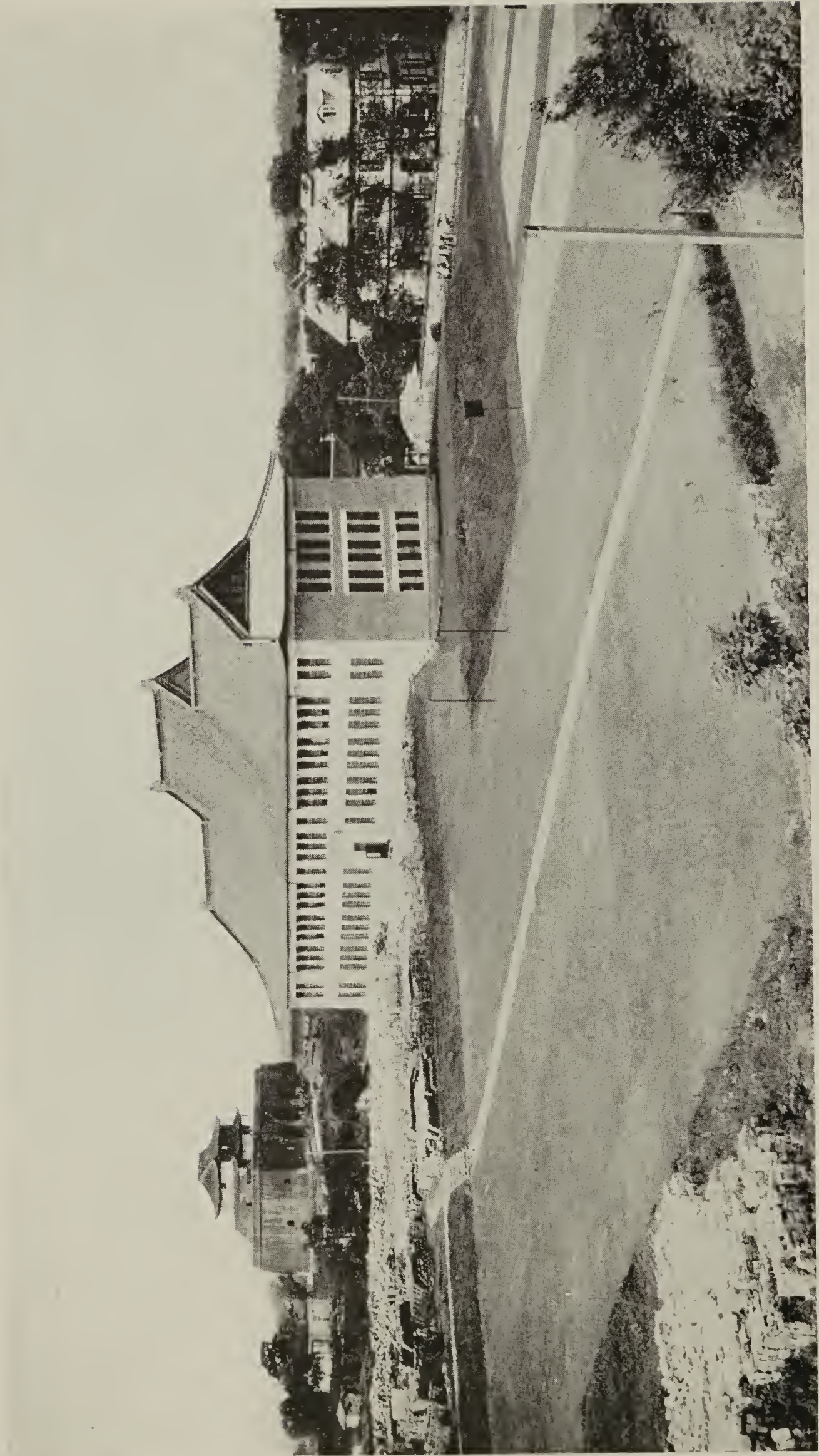
NEW MISSIONARIES NEEDED

Man and Wife for Jamaica.....2

Despite the above array of religious forces, Jamaica is by no means evangelized. It is yet a real mission field. Thousands are unreached by evangelical activities. The churches and missions of the Disciples are located in the southeastern part of the island, with headquarters at Kingston, the capital. The Jamaican churches plead for the sending of an experienced minister and wife, to assist in the regular pastoral and regional visitation work.

Total for Jamaica.....2

Grand Total, 180



The University of Nanking, China
Swasey Science Hall

Junior College

Drum Tower

A MANY-SIDED ENTERPRISE

*Diversities of gifts, but the same Spirit; various forms of official service, and the same Lord.—
I. Cor. 12, 4-5 (A. R. V. and Weymouth).*

1. **Specialization.** The missionary enterprise, touching as it does all aspects of human life, tends increasingly to specialization in its departments and activities. It is a many-sided task in which every talent, capacity and acquirement of the missionary are turned to account. The obligation of excellence rests upon every bit of work performed, since all is done presumably from the purest motives, out of love for God and devotion to the highest welfare of the people. Each prospective missionary should become as expertly qualified for some particular kind of work, (whether that of evangelist or teacher, for example), as would justify him in offering himself under one of the categories of the present call.

2. **Versatility.** But, on the foreign field the lines of specialization and division of labor are not as rigidly drawn as in the homelands. The missionary therefore, in addition to efficiency in one department or phase of service, is expected to cultivate such versatility and willingness as will enable him to assist in other departments when occasion arises. To illustrate: A missionary engaged in educational work may become preacher for the local church, or superintendent of native evangelists, or may be called upon to edit a paper, to act as secretary of the mission, or to oversee the erection of a building. Likewise a doctor might suddenly find himself responsible for the maintenance of a school. Foreign service in any department differs in many respects from the work implied in its corresponding name at home. This is particularly the case with regard to the term "evangelist." Also, there are differences of operation in the department similarly named in different fields, and even at different stations of the same field.

3. **The Common Objective.** To whatever type of labor a missionary is primarily committed, he is first and foremost an exponent of Jesus Christ. His life and work as well as his words will ring out the Christian evangel. Willing to help within the full compass of his powers wherever help is needed, he will strive, in team-work with his co-laborers, toward the common objective of all missionary endeavor—the manifestation and establishment of the Kingdom of God.

4. **The Evangelist.** On the mission field this term has regained its New Testament connotation and is not restricted, as at home, to one who ministers through special series of revival or evangelistic meetings. The missionary evangelist has charge of the regular preaching connected with a main station and its out-stations, except where there are national pastors, as often in Japan. Usually he has under his care and direction a number of native evangelists, whom he instructs and inspires for their work, helping them to meet non-Christian objections and criticisms. He plans their preaching tours in the surrounding country. Often he accompanies them and participates in direct proclamation of the Gospel. In some fields his itinerations take him over long distances requiring

A Many-Sided Enterprise

weeks of absence. In Africa or India he may easily be a pioneer in territory before unvisited. He may lead in the opening of a new station or out-station. In Latin America he may be pastor of a church or superintendent of a district. He is distinctively the Christian teacher, the organizer of churches, the leader in Christian propaganda, the trainer of native workers. The woman evangelist works almost exclusively with women and girls, through classes and home visitation. She is the zenana visitor of India. She trains and directs native Bible women, and accompanies them on their itinerations.

5. **The Educationalist.** The term includes all kinds of instructors, from the primary school teacher to the theological seminary professor. In most cases it implies definite teaching in a mission school, according to curriculum schedule. This is invariable in colleges and theological seminaries everywhere, and in the mission schools of China. In the primary and high schools of India the missionary educationalist is rather a supervisor and director of native teachers. He or she usually superintends the whole educational plant of a station, conducting classes for the staff in the art of teaching; yet the missionary must be competent and ready to perform any part of the regular instruction at any time, especially when a native teacher fails to report. Through Bible classes and other classes in religious instruction comes the direct opportunity for presenting and interpreting Christian truth. In the Congo, where educational foundations are just being laid, the Christian teacher must needs be the whole curriculum. Women teachers in all the fields gain access to the homes of their pupils. In India and Japan, where government standards are high, missionary institutions demand the best educational methods and results. Even in these countries, as in others, the true work of the missionary educator reacts helpfully on the national institutions, inspiring them often with Christian ideals. To Christian teachers, especially, belongs the high function of Christianizing the current intellectual renaissance of Asia. Latin America calls for professors to prepare her future Christian leaders, and to stimulate religious education along evangelical lines as a part of new national programs.

6. **The Physician.** The basis of the medical missionary's work is, in most fields, the Christian hospital. In a pioneer station in Africa he may have to operate under the trees, and put up with many crude inconveniences of primitive conditions before a hospital can be built. In the well-established hospitals of China and India, physicians, both men and women, assisted by staffs of native medical helpers, treat large numbers of patients. These are usually gathered in an adjoining chapel or waiting room, where the Gospel is preached and literature distributed while each awaits his turn. In large centers, clinics and dispensaries may be conducted at various points outside the hospital. The physician occasionally has appointments at out-stations, or like an evangelist, may itinerate into the country, treating the sick as he goes. Professional calls in private homes are becoming increasingly frequent. The missionary physician not only practices medicine, but trains and directs groups of assistants, and teaches the people the principles of health and hygiene. In large cities like Nanking, where a staff of specialists is available, he can confine himself intensively to his particular department.

A Many-Sided Enterprise

In isolated regions he may have to be both physician and surgeon. An important part of his work is to care for the health of his fellow-missionaries. The missionary doctor is a remover of prejudice as well as of pain; he breaks paths for the Gospel; reveals the spirit and character of Christ by applying his saving compassion and consecrated skill to the needs of the suffering.

7. **The Nurse.** The missionary nurse and physician plan most of their work together. Lines of demarcation between their respective spheres are not so sharply drawn as in America. The nurse is ordinarily superintendent of the hospital ward-patients and has under her training a number of native nurses. As a rule she becomes more intimately acquainted with the patients, through closer, more constant and more protracted ministry than is the privilege of the doctor, whose contact with them is limited to diagnosis, prescription, and subsequent emergency. He must deal with many thousands of out-patients. The nurse is often in charge of religious services conducted in the wards. Out of this arise opportunities to answer questions and do intensive personal work with interested inquirers. Often she establishes friendship with the woman relatives of the sick, and gives them their first Christian impress. In dignity and influence her power is felt throughout an ever-widening community.

8. **The Industrial Worker.** The industrial missionary deals directly with the physical foundations of the Christian enterprise, i. e. with the mission plant, and with the industrial problems connected with a rising Christian community. He teaches the dignity of labor, a lesson yet to be learned in many parts of the non-Christian world. By improvements applied to indigenous industries he helps the native Christians to self and church support. He may be the head of an industrial school, where trades are taught to large groups of boys and young men. The kind of industry he will introduce and superintend will be determined by local conditions. In Africa, carpentry, cabinet-making, brick-making, basket-weaving and tailoring are important. The present need in Africa and India is for men who can superintend the construction of mission buildings—residences, schools, churches. They must learn the vernacular, acquaint themselves with raw materials, do business with native dealers and contractors, and oversee native workmen. This is an indispensable contribution to the ongoing of the mission, and to the welfare of the Christian community. It helps also by its stimulating influence on the non-Christian environment. Above all the industrial missionary, by his practical contact with large numbers of people and especially with his workmen, has a rare opportunity to express the Christian spirit and message. His function is that of a true "builder" in the Kingdom of God.

9. **The Agriculturist.** Scientific farming is a supreme economic need in most mission lands today. He who can show the farmers of India how to make two grains grow where one was grown before is a real benefactor. The expert western agriculturist can help the people secure better and more abundant crops. This brings prestige to the Christian enterprise, is proof of disinterested solicitude for toiling

A Many-Sided Enterprise

masses, and helps to lift them out of the ruts of ages. A knowledge of sericulture, of arboriculture, and of methods of reforestation is especially valuable in China. The agricultural missionary, dealing with the fundamental interest of food production, is in the fellowship of his Lord, who fed the multitudes as he spoke to them the Word of Life.

10. **The Printer.** The missionary printer superintends the printing and publishing output of a mission press. The Disciples have such presses at Jubbulpore, Nanking, Bolenge, Manila, and Batang. The foreign superintendent should understand the business and the art of printing in all its departments. He is required to instruct and direct the native typesetters, pressmen and other assistants. He should also be a man of literary taste, who can publish in suitable form, in both English and vernacular, books, pamphlets, reports, weekly or monthly papers for the mission. In some fields, as in Africa and Tibet, where the mission press is alone in a large area, it serves the whole area in all kinds of printing. The head of a mission press may be required, and should be able, to edit the mission paper, to translate from English into the vernacular, and to help prepare such literature as is needed for both Christian and non-Christian communities. No other type of missionary has a wider audience than he who speaks through the printed page. He helps to spread the Gospel far and wide, and helps to mould the literary ideals of a nation.

11. **The Social Worker.** Leaders in Christian social service have an opening field particularly in Latin America. There is a demand for work corresponding, with local modifications, to that done in Christian social settlements and community centers in North America. A missionary set apart for such service should know how to conduct sports, games, playground and Boy Scout activities, reading room, night school, free library, employment bureau. He should be able also to organize clubs, to arrange and lead in debates, and in literary societies. Such work will probably be centered in a community house called an institute. In it may be held public meetings, lectures and other functions connected with the welfare of community life. From it nurses and other Christian visitors may serve the people in their homes. A knowledge of singing and music is almost indispensable. In the night school, if one should be required, such subjects as English, French, typewriting, book-keeping, and manual training are in great demand. A medical clinic and dispensary, and lectures on scientific agriculture, child-welfare, national questions, and other topics, are likely to be required in some cities. The fact that such a center is definitely linked up with a Christian mission gives the director the opportunity to breathe into it the Christian spirit, to have Bible-study classes and group meetings devoted to religious questions. The assistant workers would probably be lay members of the mission churches. The social director will have a powerful Christian leverage in ministering in these and other practical ways to community needs. This is practical Christianity, the necessary and understandable complement of the evangelist's oral message. In China and in India social service activities are becoming increasingly important in the work of evangelists, both men and women.

SOME IMPLICATIONS OF THE CALL

The Demand is Imperative

So imperative is the demand for these new missionaries that, if the entire number, 180, were immediately forthcoming and adequately prepared, they would all be sent to the fields this very year.

The Support is Sure

The Boards make this bold declaration in the established faith that personal dedication elicits financial response. Spiritual decisions attract supporting dollars. The devotion of lives surrendered to Christ's program of world-redemption has acquired a new leverage on Christian wealth. The War has stimulated the Church by demonstrating how potent has been the sacrificial enlistment of America's youth to release abundantly the lesser treasure of her gold. At the dawn of a new age of high enterprise and ardent hope for all nations, no appeal to the unrealized resources of the Disciples of Christ could be so irresistible as the enlistment now of a new foreign legion ready to answer the call of the world in the lands that look to us for the Gospel. If the workers were at once available, the additional funds for their equipment, dispatch and maintenance would undoubtedly be supplied.

The Call to Women

This call is not masculine in its restrictions. The modernity of the missionary enterprise is evidenced by its challenge alike to the sons and daughters of this generation to labor side by side, moved by the love of God, for the uplift of all mankind. The call comes with equal insistence and equal privilege to women and to men. The fact that of the 180 recruits required, 50 single women and 61 wives of missionaries are asked for, attests the vast range of opportunity open to woman's service and leadership in all spheres of missionary activity. The great need of woman physicians and trained nurses can scarcely be overstated. Larger numbers of young women should be preparing for the vast ministry of healing and conservation which summons them to all non-Christian lands.

The Call to Young Ministers

The present call should receive generous and prayerful consideration on the part of the young minister, who has been out of college, say five or ten years. The fact that he has been eminently successful as a preacher and pastor, that he is loved and needed at his present charge, that he is beset by other calls in the homeland—all this is presumptive of the possibility that God may want him in the foreign field. Missionary history is rich in examples of new epochs of spiritual life and achievement opened in the experience of home churches, whose ministers responded to the needs of oversea lands. This blessing has been added to signal accomplishment on the foreign field itself. It has been so in the case of the Richmond Avenue Church in Buffalo, whose pastor, G. L. Wharton, left a flourishing ministry and went to India in 1882, to immortalize himself as one of the founders of our India mission, and as a prophet of God

Implications of the Call

to multitudes in Asia, America and Australia. The churches at home will not suffer by the going forth to foreign service of large numbers of young ministers. On the contrary the churches will be enriched, inspired and enlarged by such living contact with the Christian advance in other parts of the world.

The Claim on College Professors

Why should not some faculty members, especially the younger instructors, in colleges and universities lead the way in their institutions as volunteers for some of the many educational opportunities herein announced? Such decisions, besides leading to fruitful careers of wide influence at strategic centers of the world, would enrich the Christian tradition of the colleges concerned, and would stimulate select students to follow in the footsteps of their preceptors. One college of the Disciples has given two professors to South America. Their influence will continue to be a fount of inspiration to succeeding generations of students, even as the spirit of Henry Martyn still lingers and stirs the soul of Cambridge University.

Special Preparation Necessary

In the present call for recruits it is taken for granted that those who respond will possess and develop a strong Christian character, a vital Christian experience, and the spiritual qualifications essential to religious co-operation and leadership. In addition to such spiritual equipment and a broad educational foundation, it has become necessary for missionary candidates to take special training in disciplines which bear directly upon their task. The short cut to the mission field is now virtually closed. The work in all lands has become so complex as to demand the highest equipment, intellectual and spiritual. Intending missionaries should, in addition to a general college or university education, plan to secure the special advanced training recommended and required by the Boards.

THE COLLEGE OF MISSIONS

The College of Missions at Indianapolis is a graduate school for the special preparation of prospective missionaries, home and foreign. Founded in 1910 by the Christian Woman's Board of Missions, it is administered by a Board of Trustees representing the Foreign Christian Missionary Society as well as the Woman's Board. It receives as students graduates of colleges and universities who have declared their purpose to become missionaries and who enroll under the approval of a missionary society. Students remain from one to three years, according to the preparation required. The curriculum is based on the recommendations of Commission V of the Edinburgh Conference of 1910; on the Reports of the Board of Missionary Preparation of North America; and on the latest surveys of mission fields in general.

The college offers 77 courses including some given at Butler College, with which the College of Missions stands in reciprocal relations. The



College of Missions—Entrance Beneath the Elms

principal courses deal with the following subjects: Science of Missions, History of Missionary Expansion, Church History, Science of Religion, History and Comparison of Religions, Linguistics, Phonetics, Sociology, Folkways, Social Reform, Medicine, Domestic Science, Philosophy, Ethics, International Relations, Religious Education, Economics, History of American Missions, American Social Conditions, Immigration, Introductory Courses on Africa, China, India, Japan, Latin America and the Philippines; Literature of the Orient, Literature of Hispanic America, Modern Missions in India, China, Japan, Africa; Religions of Africa, Religions of China, Religions of India and Persia, Religions of Japan, Roman Catholicism in Latin America; Languages—French, Spanish, Portuguese, Chinese, Hindi, Urdu.

In addition to these an ample curriculum in Biblical Languages, Literature, History and Theology is provided in Butler College.

The disciplines are directed by scholarly methods to the actual tasks



Graduating Class, 1919. Sixteen of the group have already gone on Foreign Service to Six Countries. Others will follow

College of Missions

of the various departments of mission work in different countries. Special attention is given to the fields occupied by the Disciples of Christ. Instruction is given in an atmosphere of Christian culture. The college has ample residential facilities for both men and women. Not the least valuable part of the training is that of the community life of students with a common purpose, looking forward to Christian service in all parts of the world; and the opportunity of establishing close and personal relations with the members of the Boards under whom they expect to receive appointment.

The degrees of M. A. and B. D. are conferred in recognition of prescribed achievement in graduate studies, including a thesis on some subject connected with the field for which the candidate is preparing.

Some scholarships are available, having been established by both the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Within easy reach of Indianapolis there are opportunities for self support through pulpit appointments.

The College of Missions has its graduates and former students in all principal mission lands. Ninety-three have received foreign appointments under several different Boards as follows: 26 to India, 10 to the Argentine Republic, 4 to Paraguay, 14 to China, 5 to Tibet, 9 to the Belgian Congo, 2 to British East Africa, 3 to Liberia, 10 to Mexico, 4 to the Philippines, 3 to Japan, and one each to Chile, Porto Rico and Cuba. Five have been assigned to service in the United States in the mountain schools of Kentucky and Tennessee and in social service. The regular enrollment has also included 38 missionaries on furlough representing India, Japan, Arabia, Belgian Congo, Mexico, Porto Rico, Argentina and Turkey.

To prospective students responding to the present call of the Boards for 180 new missionaries, catalog and other literature giving further information, will be sent on request. Address Charles T. Paul, President, or Wallace C. Payne, Registrar, College of Missions, Indianapolis, Indiana.

THOUGHTS FOR STUDENTS

This is what the Hon. Ion Keith-Falconer, brilliant Cambridge student, and later professor of Arabic in his alma mater, thought of the missionary obligation resting upon the college men of his day:

“While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field.”

This challenge to think and pray the problem through concluded his last address in Scotland before he gave his life for Arabia. He died at Shaikh Othman, near Aden, in 1887.

There are hundreds of Christian college men who expect to spend life in practicing law or in some trade for a livelihood, yet who have strength and talent enough to enter these unoccupied fields. There are young doctors who might gather around them in some new mission station thousands of those who “suffer the horrors of heathenism and Islam,” and lift their burden of pain, but who now confine their efforts to some “pent-up Utica,” where the healing art is subject to the law of competition and is measured too often in terms of a cash-book and ledger. They are making a living; they might be making a life.

—*Dr. Samuel M. Zwemer.*

There is a shining path from the army of your country to the army of Christ on the mission field. Some of the most eminent missionaries have been military men. Dr. J. M. Davis, a graduate of Beloit College, who gave thirty-nine wonderful years to Japan, under the American Board (Congregational), was a Lieutenant-Colonel of Volunteers in the Civil War. Our own Charles E. Garst, who went also to Japan, under the Foreign Society in 1883, and labored till he fell in 1898, was a West Point graduate who served his country several years before he answered the call of the East.

After the fighting the righting; after the conquerors the constructors; after the defense of righteousness the diffusion of faith. This is the victory that will overcome the world.

Will those who have followed the Flag now embrace the Cross?

Let us judge the reality of our discipleship by the intensity of our apostleship.

Dr. J. H. Jowett.

Not he that repeateth the name,
But he that doeth the will.—*Longfellow.*

Thoughts for Students

"It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.
Oh, it seams the face and dries the brain,
It strains the arm till one's friend is Pain,
In the fight for man and God.
But it is great to be out where the fight is strong!"

There is nothing finer nor more pathetic to me than the way in which missionaries unlearn the love of the old home, die to their native land, and wed their hearts to the people they have served and won; so that they cannot rest in England, but must return to lay their bones where they spent their hearts for Christ. How vulgar the common patriotisms seem beside this inverted homesickness, this passion of a kingdom which has no frontiers and no favored race, the passion of a homeless Christ.—*Dr. P. T. Forsyth.*

The missionary enterprise is the Christian campaign for international goodwill.—*Harry Emerson Fosdick.*

To have no share in the greatest work ever given the children of men to do is to invite self-improvement and to miss the greatest blessing that God is waiting to give to those who obey Him.—*A. McLean (President F. C. M. S.).*

Put yourself in the line of the establishers.

The history of missions is one continuous story of invasion of the impossible. Fifty men of the stamp of Paul and Xavier and Wesley would make Christ known to every living soul on the face of the earth in twenty years.—*F. W. Boreham.*

Christ the Son of God hath sent me
To the midnight lands;
Mine the mighty ordination
Of the pierced hands.

One of our greatest needs, if we are to meet the demands of the new time, is a renewed sense of the reality of God's call to each individual.—*J. H. Oldham.*

The while I listened came a word
I knew not whence, I could not see;
But when my waiting spirit heard,
I said: "Lord, here am I; send me."
—*Phillips Brooks.*

Are you waiting for God's call, or is God waiting for your answer?



How to Address Correspondence

Persons desiring to present themselves as missionary recruits, or in any way to consider any of the calls announced in the pamphlet, will please address correspondence as follows:

D. O. CUNNINGHAM, M. A.,
College Recruitment Secretary,
College of Missions Building,
Indianapolis,
Indiana.

The Wistful Congo



"Just a-wearying for *You*"